

JOURNAL
of the
One Hundred and Eighteenth Convention
January 24-25, 1992
Sheraton International Crossroads Hotel
Mahwah, New Jersey
of the
DIOCESE OF NEWARK
PROTESTANT EPISCOPAL CHURCH

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 Hackensack, St. Cyprian's
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 201-339-3112

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East Orange, St. Paul's
Essex Fells, St. Peter's
Montclair, St. John's

Montclair, St. Luke's
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201-992-1932

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Allendale, Epiphany
Fair Lawn, Atonement
Glen Rock, All Saints'
HoHoKus, St. Bartholomew's
Midland Park, Good Shepherd

Oakland/Franklin Lakes,
St. Alban's
Ramsey, St. John's
Ridgewood, Christ Church
Ridgewood, St. Elizabeth's

WESTERN

Mrs. Naomi Horsky, President
The Rev. Jo-Ann R. Murphy, Vice President

Transfiguration, Nine Two Bridges Road, Towaco, New Jersey 07082
201-334-2882

Belvidere, St. Mary's
Boonton, St. John's
Budd Lake, Christ Church
Denville, The Saviour
Dover, St. John's
Hackettstown, St. James'
Hope, St. Luke's
Kinnelon, St. David's
Milton/Oak Ridge,
St. Gabriel's
Mount Arlington, St. Peter's

Mountain Lakes, St. Peter's
Newton, Christ Church
Panther Valley Ecumenical
Ministry
Phillipsburg, St. Luke's
Sparta, St. Mary's
Towaco, Transfiguration
Vernon, St. Thomas'
Wallkill Valley, Good Shepherd
Washington, St. Peter's

Clergy Listed in Order of Ordination or Reception

CANONICAL RESIDENCE

BISHOPS

1976 - John S. Spong, D.D.....	June 12.....	Consecrated
1991 - Jack M. McKelvey, D.D.....	Apr 20.....	Aug 20, 1979, Delaware
1964 - George E. Rath, S.T.D.....	Mar 6.....	July 24, 1941, New York

PRESBYTERS AND DEACONS

(in order of canonical residence)

1942 - Elmer D. F. Francis.....	May 31.....	Ordained
1944 - John M. Geene, Jr.....	June 4.....	Ordained
1945 - Alexander M. Rodger.....	Jan 15.....	Pennsylvania
1945 - Richard N. Pease.....	Aug 1.....	Long Island
1949 - Paul E. Healy.....	Jan 24.....	Colorado
1949 - Albert O. Judd.....	Sept 16.....	Pennsylvania
1951 - Trevor E. G. Thomas.....	Mar 24.....	Ordained
1951 - John R. Edler.....	Sept 21.....	Long Island
1951 - John R. Green.....	Sept 27.....	Ohio
1951 - Robert F. Kirchgassner.....	Oct 3.....	East Carolina
1951 - Norman Spicer.....	Oct 6.....	New York
1951 - William Stocks.....	Nov 19.....	Connecticut
1952 - William J. Dougherty.....	Apr 3.....	Ordained
1952 - C. Donald Beisheim.....	June 15.....	Ordained
1952 - John E. Soleau.....	June 15.....	Ordained
1953 - Addison K. Groff.....	Feb 1.....	Erie
1953 - Ivan H. Partridge.....	June 13.....	Ordained
1953 - C. Wesley Shike.....	Aug 1.....	Washington
1953 - Clarence W. Sickles.....	Dec 15.....	New Jersey
1954 - Johann Schenk.....	Mar 18.....	New York
1954 - Donald C. McKwan.....	June 6.....	Ordained
1954 - Donald W. Beers.....	June 12.....	Ordained
1954 - Paul C. Deckenbach.....	June 12.....	Ordained
1954 - Harold F. Shaffer.....	July 2.....	Ordained
1954 - Henry Powers.....	Sept 1.....	South Carolina
1954 - Benedict H. Hanson.....	Sept 20.....	Lexington
1954 - Louis Hallgring, Jr., Ph.D....	Oct 30.....	Ordained
1955 - Frederic A. Alling, M.D.....	June 11.....	Ordained
1955 - Robert H. Maitland, Jr.....	June 11.....	Ordained
1955 - Harris E. Baldwin, Jr.....	July 21.....	Pennsylvania
1955 - Charles R. Fisher.....	Dec 18.....	Maine
1956 - A. Wayne Schwab.....	Mar 1.....	Washington
1956 - Frederick L. Long.....	Apr 28.....	Ordained
1956 - Henry M. Biggin.....	June 9.....	Ordained
1956 - Robert G. Wagner.....	June 9.....	Ordained
1956 - Hedley P. Jenkins.....	Sept 1.....	New York
1957 - Carl E. Nelson.....	Feb 18.....	Atlanta
1957 - George H. Bowen.....	June 15.....	Ordained
1957 - Donald W. Kimmick.....	June 15.....	Ordained
1957 - William H. Strain.....	June 15.....	Ordained
1958 - John T. Mason, Jr.....	Jan 10.....	New York
1958 - S. Hughes Garvin.....	Apr 28.....	Kentucky
1958 - William Macbeth.....	June 23.....	Southwestern Virginia
1958 - David St. George.....	Sept 30.....	Eastern Oregon
1959 - Francis S. Bancroft, III.....	May 23.....	Ordained
1959 - Charles Edward Keller, Jr.....	May 23.....	Ordained

Clergy Listed in Order of Ordination or Reception

1959 - Marshall T. Rice.....	May	23.....	Ordained
1959 - Irwin L. Simon.....	Dec	15.....	Long Island
1960 - Robert C. W. Ward.....	Feb	29.....	Michigan
1960 - Kenneth A. Polglase.....	May	9.....	Long Island
1960 - Joseph D. Herring.....	June	11.....	Ordained
1960 - Robert K. Lampton, Ph.D.....	Sept	11.....	Ordained
1961 - Arthur Gotfred Pedersen.....	Feb	6.....	Western New York
1961 - Lewis Roper Sexton, Jr.....	May	1.....	Chicago
1961 - Richard H. Schoolmaster.....	June	1.....	Washington
1961 - Hayward L. Levy, Jr.....	Apr	18.....	Ordained
1962 - Alton Homes Taylor.....	June	9.....	Ordained
1962 - George B. Davidson.....	Sept	1.....	Bethlehem
1962 - John F. Stanton.....	Oct	6.....	Ordained
1962 - William J. F. Lydecker.....	Oct	9.....	Panama Canal Zone
1962 - George W. R. MacCray.....	Dec	5.....	Massachusetts
1963 - Barton Brown.....	June	5.....	New York
1963 - Richard P. Constantinos.....	June	18.....	New York
1963 - R. Dudley Bennett.....	Sept	2.....	New York
1963 - James Malcolm Warrington.....	Sept	24.....	Virginia
1963 - Frederick Carl Fox, III.....	Oct	1.....	New York
1963 - Jack H. Thorn.....	Nov	1.....	New York
1964 - Charles H. Eades, Jr.....	June	13.....	Ordained
1964 - Kenneth F. Baer.....	July	11.....	Ordained
1964 - W. Alan King.....	Oct	1.....	Louisiana
1964 - Wade A. Renn.....	Oct	8.....	Washington
1965 - John F. Salmon, Jr.....	Feb	3.....	New Jersey
1965 - George Robert Dawson.....	Feb	18.....	Central New York
1965 - Donald B. Baldwin.....	June	1.....	Erie
1965 - Oscar A. Mockridge, III.....	June	12.....	Ordained
1965 - Robert T. Mason, Jr.....	Sept	1.....	Ohio
1965 - John C. Owens.....	Nov	22.....	Virginia
1966 - Thomas C. Lincoln.....	June	11.....	Ordained
1966 - Gerard A. Pisani, Jr.....	June	11.....	Ordained
1966 - Harry B. Whitley.....	Aug	1.....	Connecticut
1966 - John H. Seabrook.....	Aug	15.....	Dallas
1966 - Robert K. Dixon.....	Sept	21.....	New York
1967 - Dillard Robinson, III.....	Jan	1.....	West Texas
1967 - Richard B. Andersen.....	Jan	8.....	Ordained
1967 - Robert B. Wardrop.....	Apr	1.....	Connecticut
1967 - Walter D. Carlson.....	June	10.....	Ordained
1967 - John Eric Hayden.....	June	10.....	Ordained
1967 - William L. Rawson.....	June	10.....	Ordained
1967 - Ernest S. Young.....	Oct	23.....	Bethlehem
1967 - Coval T. Grater.....	Dec	5.....	Rochester
1968 - Helmer C. Lundquist.....	June	8.....	Ordained
1968 - Adam J. Walters, Jr.....	June	8.....	Ordained
1968 - Robert E. Steele, PhD.....	Nov	30.....	Ordained
1969 - John A. Rollins.....	Mar	26.....	Ordained
1969 - Robert J. Smith.....	June	9.....	West Missouri
1969 - George Harry Brant.....	Sept	1.....	Mexico
1969 - Walter W. Witte, Jr.....	Sept	1.....	Missouri
1969 - Joaquin Valdes.....	Sept	5.....	South Florida
1969 - Robert V. Morris.....	Nov	1.....	Michigan
1969 - Francis Willard Carr.....	Nov	7.....	Dallas
1969 - L. Paul Woodrum.....	Dec	31.....	Erie
1970 - Alan B. Crawford.....	Jan	1.....	England
1970 - David H. Hamilton, D.Min.....	June	13.....	Ordained

Clergy Listed in Order of Ordination or Reception

1970	-	Allen Arthur Hinman.....	July	5.....	Ordained
1970	-	Oscar Gonzalez.....	Sept	2.....	Cuba
1970	-	Walter W. Lee, Ph.D.....	Sept	13.....	Ordained
1971	-	Donald H. Allen.....	May	10.....	Michigan
1971	-	David Bruce Rickey.....	June	12.....	Ordained
1971	-	Edmund Bruce Partridge.....	July	31.....	Kansas
1971	-	Richard Mortimer Louis.....	Sept	27.....	New York
1972	-	Alfred Lewis Salt.....	Feb	29.....	Quebec
1972	-	Peter Boyle.....	June	10.....	Ordained
1972	-	Dale Lawrence Cranston.....	June	10.....	Ordained
1972	-	Peter Henry Van Ness.....	June	10.....	Ordained
1972	-	John Joseph Negrotto.....	June	17.....	Canon III, 12
1972	-	Arthur Charles Delo.....	June	24.....	Ordained
1972	-	Wallace Melville Coursen, Jr.....	June	25.....	Ordained
1972	-	Walter England Lewis.....	Sept	1.....	Washington
1972	-	Thomas C. Hummel.....	Sept	10.....	Ordained
1972	-	Herbert B. Tietjen.....	Sept	17.....	Ordained
1972	-	Robert Norman Naske, Jr.....	Oct	28.....	Ordained
1972	-	Edmund E. Jacobitti, M.D.....	Nov	11.....	Ordained
1972	-	Clarence Searles.....	Nov	30.....	Ordained
1972	-	Robert Lester Colyer, Sr.....	Dec	9.....	Ordained
1973	-	Richard Cromwell.....	June	9.....	Ordained
1973	-	David Rhys Thomas.....	June	15.....	Bethlehem
1973	-	Frederick L. Redpath.....	Oct	21.....	Ordained
1974	-	Harry Ellsworth Smith.....	May	1.....	Chicago
1974	-	Abigail J. W. Hamilton.....	June	8.....	Ordained
1975	-	Donald R. Shearer.....	Apr	15.....	Pennsylvania
1975	-	Geoffrey B. Curtiss.....	June	14.....	Ordained
1975	-	James W. Delaney.....	Dec	21.....	Ordained
1976	-	Philip Sinclair Krug.....	Jan	1.....	Massachusetts
1976	-	Fred C. Magnuson, Jr.....	Jan	31.....	Ordained
1976	-	John S. Spong.....	June	12.....	Consecrated
1976	-	William Alfred Butz.....	July	17.....	Ordained
1977	-	George Gaines Swanson.....	May	31.....	West Missouri
1977	-	Katrina Martha Swanson.....	May	31.....	West Missouri
1977	-	Denise G. Haines.....	June	11.....	Ordained
1977	-	Jule Carr Holland, III.....	Sept	30.....	Western North Carolina
1978	-	James Francis Jannucci.....	June	10.....	Received
1978	-	Donald A. Walk.....	Sept	5.....	Bethlehem
1978	-	Edward E. Martin, Jr.....	Sept	26.....	Delaware
1978	-	Albert D. Jousset, Jr.....	Dec	5.....	New Hampshire
1978	-	James H. Gambrill.....	Dec	6.....	Rhode Island
1979	-	Richard P. Chasse.....	Jan	17.....	Virginia
1979	-	H. Gaylord Hitchcock.....	Mar	16.....	Pennsylvania
1979	-	Bruce R. Bramlett.....	Apr	18.....	Western Massachusetts
1979	-	Jack M. McKelvey.....	Aug	20.....	Delaware
1979	-	E. John Gwynn.....	Sept	1.....	Chicago
1979	-	Joseph O. Gross.....	Nov	15.....	Pennsylvania
1979	-	David B. Earnest.....	Dec	15.....	Ohio
1980	-	Alexander H. MacDonell.....	May	1.....	Pittsburgh
1980	-	Phyllis A. Edwards.....	June	4.....	Chicago
1980	-	John P. Croneberger.....	Sept	1.....	Bethlehem
1980	-	David P. Kern.....	Sept	16.....	New York
1980	-	Richard L. Gressle.....	Sept	19.....	Pittsburgh
1980	-	George C. Allen, II.....	Dec	12.....	West Virginia
1980	-	Georg Retzlaff.....	Dec	31.....	Massachusetts
1981	-	Dwight L. Neglia.....	Apr	1.....	Pittsburgh

Clergy Listed in Order of Ordination or Reception

1981 - Gordon H. Tremaine.....	June 13.....	Ordained
1981 - Roger C. Snyder.....	Nov 2.....	Southern Virginia
1981 - Michael du Plessis.....	Dec 31	Port Elizabeth, So Africa
1982 - David P. Hegg.....	Feb 28.....	Missouri
1982 - Stephen C. Galleher.....	Mar 15.....	Virginia
1982 - Mark M. Beckwith.....	Aug 6.....	Connecticut
1982 - David C. Brown.....	Oct 12.....	New York
1983 - Christine C. Tremaine.....	Jan 31.....	Western Massachusetts
1983 - William H. Willard.....	Apr 1.....	Pennsylvania
1983 - Robert B. Dendtler.....	July 18.....	Virginia
1983 - George A. Kyle.....	Oct 11.....	New Jersey
1983 - Douglas McF. Reans.....	Nov 4.....	Minnesota
1983 - A. Donor Macneice.....	Dec 27	Kensington, United Kingdom
1984 - Daniel W. Kreller.....	May 29.....	New Jersey
1984 - Beverly Jean Huck.....	June 9.....	Ordained
1984 - Anne Trott Talmage.....	June 9.....	Ordained
1984 - John G. Dulfer.....	Sept 1....	London, United Kingdom
1984 - Scott A. Kallstrom.....	Sept 30.....	Florida
1985 - Duncan N. Clark.....	Apr 1.....	Southern Ohio
1985 - Hosea Mun-Yong Lee.....	June 8.....	Ordained
1985 - Alfonso A. Narvaez.....	June 8.....	Ordained
1985 - Mark W. Waldon.....	Oct 9.....	Florida
1985 - Elaine M. B. Kebba.....	Oct 18.....	Washington, D.C.
1986 - John C. Stone.....	Sept 1.....	Missouri
1986 - Frederick P. Boswell, Jr.....	Sept 8.	Northwestern Pennsylvania
1986 - Joseph S. Pickard.....	Oct 11.....	Virginia
1986 - Patrick R. Close.....	Oct 21.....	Virginia
1986 - Lucinda R. Laird.....	Nov 4.....	New York
1986 - Jeffrey B. MacKnight.....	Nov 5.....	Nebraska
1986 - Louis Braxton, Jr.....	Nov 5.....	North Dakota
1987 - Robert W. Ihloff.....	Jan 10.....	Massachusetts
1987 - Gervais A. M. Clarke.....	Feb 26.....	Jamaica
1987 - Esar Budhu.....	March 15.....	Guyana, South America
1987 - Elizabeth P. Wigg Maxwell.....	May 20.....	Michigan
1987 - Richard A. Demarest.....	May 30.....	Ordained
1987 - Tracey Lind.....	June 24.....	New York
1987 - James W. Thompson.....	July 14.....	Southern Virginia
1987 - Steven L. Steele.....	Sept 1.....	Virginia
1987 - Gretchin D. Zimmerman.....	Sept 8.....	New York
1987 - Mark C. M. Chang.....	Oct 14.....	Saskatchewan
1987 - Phillip D. Wilson.....	Dec 10.....	Delaware
1988 - William R. Coats.....	Jan 1.....	Pittsburgh
1988 - Raymond L. Harbort.....	Jan 10.....	New York
1988 - Charles S. Rice.....	Jan 16.....	Ordained
1988 - Lauren D. Ackland.....	Feb 1.....	New York
1988 - Frank B. Crumbaugh.....	Feb 20.....	Ordained
1988 - Kim F. Capwall.....	May 28.....	Ordained
1988 - Diana D. Clark.....	May 28.....	Ordained
1988 - Caroline H. Pearce.....	May 28.....	Ordained
1988 - Nicholas T. Cooke, III.....	June 10.....	Virginia
1988 - Christopher L. David.....	Sept 21.....	New York
1989 - Jonathan B. Percival.....	Apr 20.....	Connecticut
1989 - Edward M. Hassa, III.....	June 3.....	Ordained
1989 - Marisa Herrera.....	June 3.....	Ordained
1989 - Susannah R. Hobbs.....	June 3.....	Ordained
1989 - Jo-Ann R. Murphy.....	July 30.....	Virginia
1989 - Sarah J. Nelson.....	Aug 2.....	Virginia

Clergy Listed in Order of Ordination or Reception

1989	- Orion Woods Davis.....	Sept 15.....	West Tennessee
1989	- Susan Robb Vest.....	Oct. 28.....	Minnesota
1989	- Phillip Y. M. Wong.....	Dec. 20.....	Taiwan
1989	- William L. Martin.....	Dec. 31.....	Virginia
1990	- Harry Robert Ripson.....	Jan. 22.....	Fort Worth
1990	- Karen C. Murphey.....	Feb. 1.....	Pennsylvania
1990	- Caroline M. Bruschi.....	Feb. 9.....	Vermont
1990	- Robert F. Bruschi.....	Feb. 9.....	New York
1990	- David Yong Oh.....	Feb. 21.....	Pusan, Korea
1990	- Susan P. Chrystal.....	June 2.....	Ordained
1990	- Albert J. Keeney.....	June 2.....	Ordained
1990	- Carolyn D. Lumbar.....	June 2.....	Ordained
1990	- Bonnie A. Perry.....	June 2.....	Ordained
1990	- Richard C. Wrede.....	June 2.....	Ordained
1990	- Ralph E. Smith.....	June 12.....	Michigan
1990	- Anne E. (Kersting) West.....	Aug. 7.....	West Virginia
1990	- Barry Lee Stopfel.....	Sept 30.....	Ordained
1990	- Brian H. Laffler.....	Oct. 16.....	Long Island
1990	- Mary Ruth Stone.....	Oct. 27.....	Ordained
1990	- James G. Gardner.....	Nov. 14.....	Central Pennsylvania
1990	- Bernard P. Realy.....	Dec. 20.....	New York
1990	- Theresa A. Wajnert.....	Dec. 21.....	New Jersey
1990	- David L. Norgard.....	Dec. 27.....	New York
1991	- Stanley E. Morgan.....	Jan. 1.....	Panama
1991	- T. Francis Wynne.....	March 12.....	St. Asaph, Church of Wales
1991	- Isaac Persaud.....	Apr. 4.....	Trinidad & Tobago Province of West Indies
1991	- Franklin E. Vilas, Jr.....	Apr. 16.....	Connecticut
1991	- Jacob T. David.....	May 1.....	Karnataka Central Diocese Church of South India
1991	- Margaret B. Gunness.....	May 17.....	Massachusetts
1991	- Anne McR Wrede.....	June 8.....	Connecticut
1991	- Ashley C. Neal.....	June 8.....	Ordained
1991	- Jeannette DeFriest.....	July 9.....	Vermont
1991	- Paul S. Hunt.....	Aug 11.....	Rhode Island
1991	- Leonard W. Freeman.....	Aug 13.....	Washington
1991	- William S. Gannon.....	Sept 30.....	New York
1991	- Mark A. Lewis.....	Nov 1.....	Virginia
1991	- Luke R. Nelson.....	Nov 2.....	Ordained
1991	- Ellen A. Donnelly.....	Dec 1.....	Connecticut
1991	- John A. Donnelly.....	Dec 1.....	Connecticut
1991	- Leslie I. Laughlin, III.....	Dec 26.....	Washington
1991	- Kenneth M. Near.....	Dec 30.....	Colorado
1991	- Elizabeth M.C. Kaeton.....	Dec 31.....	Maryland
1991	- Kent A. Branstetter.....	Dec 31.....	San Diego
1992	- Dennis G. Jarry.....	Jan 18.....	Receaved-Catholic Priest
1992	- Mark B. Pendleton.....	Feb. 4.....	Florida
1992	- Carol Burnside.....	June 6.....	Ordained
1992	- Petero A.N. Sabune.....	Sept 1.....	New York
1992	- William A. Guthrie.....	Oct 15.....	California
1992	- William A. Beckles.....	Oct 26.....	Barbados

CANONICAL LIST OF CLERGY - Revision Date: November 7, 1992

(Date in parentheses indicates year of canonical residence)

BISHOPS

The Right Reverend JOHN SHELBY SPONG, D.D., Bishop of the Diocese; consecrated June 12, 1976. Office: 24 Rector Street, Newark, NJ 07102, 622-4306; Residence: 43 Ogden Place, Morristown, NJ 07960.

The Right Reverend JACK MARSTON MCKELVEY, D.D., (1979), Suffragan Bishop of the Diocese; consecrated April 20, 1991. Office: 24 Rector Street, Newark, NJ 07102, 622-4306; Residence: 5 Munson Drive, Pompton Plains, NJ 07444

The Right Reverend GEORGE E. RATH, S.T.D., Retired Bishop of the Diocese; consecrated March 6, 1964. Residence: 2 Cedarland Road, Box 996, East Orleans, MA. 02643 Retired

PRESBYTERS

ACKLAND, LAUREN (1988), 47 Powhatan Path, Oakland 07436. Vicar, St. Alban's, Oakland/Franklin Lakes. (H) 337-6018 (O) 337-4909

ALLEN, DONALD H. (1971), 89 Ridge Avenue, West Orange 07052; Rector, Ascension, Bloomfield. (H) 669-9618 Retired

ALLEN, GEORGE C., II (1980), 644 Centre Street, Oradell 07649. Rector, Annunciation, Oradell. (H) 262-2226 (O) 262-7222

ALLING, FREDERICK A., M.D. (1955), Box 424, Alpine 07620. Assistant, Atonement, Tenafly.

ANDERSEN, RICHARD B. (1967), 275 East Franklin Turnpike, Ho-Ho-Kus 07423. (H) 444-8075. Retired

BAER, KENNETH F. (1964), 142 Exeter Court, Hendersonville, NC 28739. Retired

BALDWIN, DONALD B. (1965), 954 Avenue C, Bayonne, 07002. Rector, Calvary, Bayonne. (H & O) 339-3112

BALDWIN, HARRIS E., JR. (1955), Butler Ridge, Apt. #10, 1605 Route 23, Butler 07405. (H) 492-1964 Retired

BANCROFT, FRANCIS S., III (1959), 528 Morse Avenue, Ridgefield 07657. Rector, St. James', Ridgefield. (H) 941-0422 (O) 945-0079

~~BEGGWITH, MARK M. (1982), 799 Summit Avenue, Hackensack 07601. Rector, Christ Church, Hackensack. (H) 489-6156 (O) 342-2365~~ *sgre*

BEERS, DONALD W. (1954), R.D. 3, Box 332, Belvidere 07823. Assistant to the Bishop for the Armed Forces. (H) 475-5063 (O) 212-867-8400 *Retired*

BEISHEIM, C. DONALD (1952), 109 Park Place, Bogota 07603.

Canonical List of Clergy

BENNETT, R. DUDLEY (1963), 360 Passaic Avenue, West Caldwell 07006.
Director, MCM Consultants, Inc., West Caldwell. (H) 575-8787 (O)
575-8662

BIGGIN, HENRY M. (1956), 2206 Heatherwood, Yarmouth Port MA 02675. (H)
508-362-8987 Retired

BOSWELL FREDERICK, JR. (1986), ~~10 Duran Road, Upper Montclair 07043.~~
~~Rector, St. James', Upper Montclair. (H) 783-1047 (O) 744-8270~~ 07407
146 A Donor Ave. Elmwood PK

BOWEN, GEORGE H. (1957), 543 Highland Avenue, Newark 07104. Rector,
Grace, Newark. (H) 481-5506 (O) 623-1733

BOYLE, PETER (1972), 185 Newman Street, Metuchen 08840. (H) 548-2431
(O) 212-374-2931

BRAMLETT, BRUCE R. (1979), 17724 W. Duncan Drive, Tracy, California,
95376. (H) 415-447-1875

BRANT, G. HARRY (1960), 16-03 Pheasant Hollow Drive, Plainsboro 08536.
(H) 609-275-4955 Retired

BRANSTETTER, KENT A. (1991), 2-06 31st Street, Fair Lawn 07410.
Interim Rector, Atonement, Fair Lawn. (H) 796-4991 (O) 797-0760

BRAXTON, LOUIS, JR. (1986), ~~488 Warwick Avenue, Teaneck 07666.~~
Christ Church, Teaneck. (H) 833-4283 (O) 833-4302 *leaving 8/93*
P.O. Box 594, W. Englewood 07666

BROWN, BARTON (1963), 315 Main Street, West Orange 07052. Rector, Holy
Trinity, West Orange. (H & O) 325-0369

BROWN, DAVID C. (1982), 150 Preston Street, Ridgefield Park 07660.
Rector, St. Mary the Virgin, Ridgefield Park. (H) 641-8331 (O) 440-4343

BRUSCHI, CAROLINE M. (1990), 154 Lincoln Road, Phillipsburg 08865.

BRUSCHI, ROBERT F. (1990), 154 Lincoln Road, Phillipsburg 08865.
Rector, St. Luke's (Free) Church, Phillipsburg. (O) 908-859-1479

BUDHU, ESAR (1987), 206 Renshaw Avenue, East Orange 07017. Rector, St.
Agnes/St. Paul's, East Orange. (H) 677-1317 (O) 678-6716

BURNSIDE, CAROL (1992), 474 Watchung Avenue, Bloomfield 07003;
Assistant, St. James', Upper Montclair. (H) 338-6259 (O) 744-0270

CAPWELL, KIM (1988), 11 Berkeley Place, Glen Rock 07452. Rector, ~~All
Saints', Glen Rock.~~ (H) 670-8903 (O) 444-6874
*St. Peter's
Mt. Airy*

CARLSON, WALTER D. (1967), 6 Hansen Place, Wayne 07470. (H) 616-1130
Retired

CARR, FRANCIS W. (1969), 37 Duncan Avenue, Jersey City 07304. 434-5726
Retired

CHASSE, RICHARD P. (1979), 143 North Mountain Avenue, Montclair 07042.
Chaplain, Christ Hospital; Canon Pastor to Clergy and Clergy Families.
(H) 783-5412 (O) 795-8397
6/6/93 I Christ Ch., Teaneck

Canonical List of Clergy

CHRYSTAL, SUSAN P. (1990), 90 Watnong Drive, Morris Plains 07950

CLARK, DIANA DOYLE (1988), 59 Montclair Avenue, Montclair 07042.
Rector, St. John's, Montclair. (O) 746-2474

CLARK, DUNCAN N. (1985), 214 Washington Street, Hackettstown 07840.
Rector, St. James', Hackettstown. (H) 908-850-4549 (O) 908-852-3968

CLARKE, GERVAIS (1987), P.O. Box 93, Orange 07050. Rector, Epiphany,
Orange. (H) 675-1643 (O) 676-8886

CLOSE, PATRICK R. (1986), 221 Boulevard, Mountain Lakes 07046. Rector,
St. Peter's, Mountain Lakes. (H) 402-2444 (O) 334-4429

COATS, WILLIAM R. (1988), 275 Lafayette Avenue, Hawthorne, 07507.
Rector, St. Clement's, Hawthorne. (H) 427-7484 (O) 427-8118

CONSTANTINOS, Richard P. (1963), 22 Ridge Road, Stanhope 07874.
Rector, Christ, Hackettstown. (H) 347-2315 (O) 347-1866

COOKE III, NICHOLAS T. (1988), 75 South Fullerton Avenue, Montclair
07042. Rector, St. Luke's, Montclair. (H) 744-8479 (O) 744-6220

CRANSTON, DALE L. (1972), 21 Stone Fence Road, Mahwah 07430. (H)
825-4490

CRAWFORD, ALAN B. (1970), C/O Dr. James McRoy, 292 Ridgedale Avenue,
Madison 07940.

CROMWELL, RICHARD (1972), 61-05 Hunter Glen Drive, Plainsboro 08536.
(H) 609-936-8641

CRONEBERGER, JOHN P. (1980), 81 Highwood Avenue, Tenafly 07670.
Rector, Atonement, Tenafly. (H) 568-5610 (O) 568-1763

CURTISS, GEOFFREY B. (1975), 1238 Park Avenue, Hoboken 07030. Rector,
All Saints', Hoboken. (H) 963-6378 (O) 792-3563

DAVID, CHRISTOPHER L. (1988), 11 Baldwin Avenue, Midland Park 07432.
Rector, Church of the Good Shepherd, Midland Park. (H) 447-3479 (O)
444-6168

DAVID, JACOB (1991), 110 First Street, Wood-Ridge 07075. Vicar, St.
Paul's, Wood-Ridge; Vicar, Resurrection, E. Rutherford. (H) 935-2011
(O) 438-8333

DAVIDSON, GEORGE B. (1962), 12 Longwood Drive, Whiting 08759. (H)
350-7606 Retired

DAVIS JR., ORION W. (1989), 55 George Street, Box 7, Allendale 07401.
Rector, Church of the Epiphany, Allendale. (H) 818-8544 (O) 327-3012

DAWSON, GEORGE R. (1965), 69 Jameson Point Road, Rockland, Maine 04841.
Retired

DECKENBACH, PAUL C. (1954), 1862 D. Ellis Street, San Francisco CA
94115. (H) 415-931-5190 Retired

*P.T. Assistant
St Paul's
Morris
Plains*

Canonical List of Clergy

DEFRIEST, JEANNETTE (1991), 79 Montague Street, Montclair 07042.
Associate, St. Luke's, Montclair. (H) 744-1433 (O) 744-6220

DELO, ARTHUR C. (1972), 88 McAadoo Avenue, Jersey City 07305. (H)
332-1916 *Arthur C. DeLo*

DEMAREST, RICHARD H. (1987), 38 Lynn Street, Harrington Park 07640.
Rector, St. Andrew's, Harrington Park. (H) 767-6305 (O) 768-0819

DENDTLER, ROBERT B. (1983), 2 St. Mary's Terrace, Box 235, Sparta
07871. Rector, St. Mary's, Sparta. (H) 729-6858 (O) 729-3136

DIXON, Robert K. (1966), 73 Fernbank Avenue, Delmar, NY 12054.

DONNELLY, F. ELLEN A. (1991), 11 Hinchman Avenue, Wayne 07470. Rector,
St. Michael's, Wayne. (O) 694-1026

DONNELLY, JOHN A. (1991), 11 Hinchman Avenue, Wayne 07470. Rector, St.
Michael's, Wayne. (O) 694-1026

DOUGHERTY, WILLIAM J. (1952), House of the Good Shepherd, 796 Willow
Grove Street, Apt. 5A, Hackettstown 07840. Retired

DULFER, JOHN G. (1984), 162 Harrison Avenue, Jersey City 07304. (H)
435-5295

du PLESSIS, MICHAEL (1981), 296 Ridgewood Avenue, Glen Ridge, 07028.
Rector, Trinity Church, Montclair 07042. (H) 743-8110 (O) 783-9050

EADES, CHARLES H., Jr. (1984), 50 Hillcrest Road, Mountain Lakes 07046.
Retired (H) 334-7927

EARNEST, DAVID B. (1979), Box 541 Farrington Post, Pittsboro, NC 27312
Retired

EDLER, JOHN R. (1951), 3030 Cleaves Point Road, PO Box 239, East Marion
NY 11939-0239. (H) 516-477-0111 Retired

EDWARDS, PHYLLIS A. (1980), 4009 Mountain View Road, Bonarton WA 98362.

FISHER, CHARLES R. (1955), River Bend Road, RR#2, Box 727, Wells, ME
04090. Retired

FOX, FREDERICK C. III (1963), 48 Belmont Avenue, North Arlington
07032. Rector, St. Paul's, North Arlington. (H) 991-3137 (O) 991-7252

FRANCIS, ELMER F. (1942), 25 West End Avenue, Summit 07901. Priest
Associate, Graca, Madison. (H) 273-1866 (O) 377-0106 Retired

FREEMAN, LEONARD W. (1991), 9 North Road, Short Hills 07078. Rector,
Christ, Short Hills. (H) 467-7981 (O) 379-2898

GALLEHER, STEPHEN C. (1982), 6115B Boulevard E., West New York 07093.

GAMBRILL, JAMES H. (1978), 14 Burnett Street, Maplewood 07040. (H)
763-4295.

*Box 1929
York Beach, Maine 03910*

Canonical List of Clergy

GANNON, WILLIAM S. (1991), 45 Woodland Avenue, Glen Ridge 07028.
Rector, Christ, Bloomfield/Glen Ridge. (H) 743-4484 (O) 743-5911

GARDNER, JAMES E. (1990), 94 East Mount Pleasant Avenue, Livingston 07039. Rector, St. Peter's, Livingston. (H) 994-3286 (O) 992-1932

GARVIN, S. HUGHES (1958), R.D. 1, Box 113, Pleasantville Road, Basking Ridge 07920. (H) 539-5438 Retired

GEENE, JOHN M. JR. (1944) 80 Frey Place, Vallejo CA 94590. Retired

GONZALEZ, OSCAR (1970), 3901 Park Avenue, Union City 07087. Rector, Grace, Union City. (H) 863-6334 (O) 867-9412

GRATER, COVAL T. (1967), Route 4, Box 622, Hayes VA 23072. Retired

GREEN, JOHN R. (1951), 1132 Brookview Drive #24, Toledo OH 43615. (H) 419-382-2710 Retired

GRESSLE, RICHARD L. (1980), 1576 Palisade Avenue, Fort Lee 07024. Rector, Good Shepherd, Fort Lee. (H) 944-2687 (O) 461-7260

GROFF, ADDISON K. (1953), R.R. 1, Post Office Box 2B, Houston DE 19954. (H) 302-422-6112 Retired

GROSS, JR., JOSEPH O. (1979), 173 Killarney Drive, Schenectady, NY 12309. Retired

GUNNESS, MARGARET B. (1991), 216 West Ridgewood Avenue, Ridgewood 07450. Rector, Christ, Ridgewood. (H) 612-1125 (O) 652-2350

HAINES, DENISE G. (1977), 180 Summit Avenue, Jersey City, NJ 07304. Assistant, ~~Grace Van Vorst, Jersey City.~~ (H) 451-5044 2. W.P.

HALLGRING JR., LOUIS, PH.D. (1954), PO Box 634, Star Rt. 86, Route 22, Salem NY 12865. (H) 212-858-6461 Retired

HAMILTON, ABIGAIL (1974), 32 Hillview Avenue, Morris Plains 07950. Rector, Holy Innocents, West Orange. (H) 539-1028 (O) 731-0259

HAMILTON, DAVID H., Dr. (1970), 32 Hillview Avenue, Morris Plains 07950. Rector, St. Paul's, Morris Plains. (H) 539-1028 (O) 285-0884

HANSON, BENEDICT H. (1954), Llewellyn Park, West Orange 07052. (H) 325-3640 Retired

HARBORT, RAYMOND L. (1988), 447 Belmont Avenue, Haledon 07508. Rector, St. Mary's, Haledon. (H) 942-3465 (O) 942-4465

HASSE III, EDWARD M. (1989), 46 Montrose Avenue, Verona 07044. Rector, Holy Spirit, Verona. (H) 857-0261 (O) 239-2850

HEALY, BERNARD P. (1990), 407 Broad Street, Newark 07104. Rector, House of Prayer, Newark. (H) 792-2520 (O) 483-8202

HEALY, PAUL E. (1967), 2701 Park Lane, Glenview IL 60025. (H) 312-729-8038 Retired

Canonical List of Clergy

HEGG II, DAVID P. (1982), 16 Miller Road, Morristown 07960-5293.
Rector, St. Peter's, Morristown. (H) 267-4761 (O) 538-0355

N.P. HERRERA, Marisa (1990), 42 Burnham Parkway, Morristown 07960.
~~Assistant, St. Peter's, Morristown. (H) 644-3396 (O) 538-0355~~

HERRING, JOSEPH D. (1960), 14 Liberty Street, Newton 07860. Rector,
Christ Church, Newton. (H) 383-2225 (O) 383-2245

HINMAN, ALLEN A. (1970), 149 Pennington Avenue, Passaic 07055. Rector,
St. John's, Passaic. (H) 778-5618 (O) 779-0966

HITCHCOCK, H. GAYLORD, JR. (1979), 122 Harrington Avenue, Westwood
07675. Rector, Grace, Westwood. (H) 664-7450 (O) 664-0407

HOLLAND, J. CARR III (1977), 9 East Main Street, Mendham 07945.
Rector, St. Mark's, Mendham. (H) 543-9163 (O) 543-4471

HUCK, BEVERLY J. (1984), 155 Morris Avenue, Denville 07834. Rector,
The Church of the Saviour, Denville. (H) 586-3214 (O) 627-3304

HUMMEL, THOMAS C. (1972), 44B Park Town, Oxford OX265L, England

HUNT, PAUL S. (1991), 107 Terrace Parkway, Lincoln Park 07035. Rector,
St. Andrew's, Lincoln Park. (H) 694-6383 (O) 694-5915

IHLOFF, ROBERT W. (1987), 6 Madison Avenue, Madison 07940. Rector,
Grace Church, Madison. (H) 377-0869 (O) 377-0106

ISAAC, RICHARD A. (1974), 227 Fifth Street, Palisade Park 07650.
Retired

JANNUCCI, JAMES F. (1978), 74 Oakdene Avenue, Cliffside Park 07010.
Rector, Trinity, Cliffside Park. (H) 941-3240 (O) 943-1034

JENKINS, HEDLEY P. (1956), 7100 Sorensen Drive, Boise ID 83709. Retired

JOUSSET, ALBERT D. JR. (1978), 157 Highwood Avenue, Leonia 07605.
Rector, All Saints', Leonia. (H) 947-4139 (O) 947-1233

JUDD, ALBERT O. (1949), 161 East Third Street, Peru IN 46970. Retired

KALLSTROM, SCOTT A. (1984), 39 Erie Street, Jersey City 07302. Vicar,
Grace Van Vorst, Jersey City. (H) 795-9050 (O) 659-2211

KAETON, ELIZABETH M.C. (1991), 59 Hillcrest Road, Kearny 07032. Vicar,
St. Barnabas', Newark. (H) 955-0444 (O) 482-3132

KEBBA, ELAINE M.B. (1985), 90 Kiel Avenue, Kinnelon 07405. Rector, St.
David's, Kinnelon. (H) 492-5812 (O) 838-6696

KEENEY, ALBERT J. (1990), 19 Hobart Court, Rochelle Park 07662.
Rector, St. Matthew's, Paramus. (H) 712-9438 (O) 262-5286

KELLER, C. EDWARD JR. (1959), 75 Union Avenue, Little Falls 07424.
Rector, St. Agnes, Little Falls. (H) 256-1674 (O) 256-5020

Canonical List of Clergy

KERN, DAVID P. (1980), 191 Route 152, Secaucus 07094. Vicar. Our Saviour, Secaucus; Executive Director, Meadowlands Ministry. (H & O) 863-1449

KIMMICK, DONALD W. (1957). *321 Chadbourne Dr., Winston-Salem NC 27104*
~~2116 Hilltop Road, Mahwah.~~ Director
 Pastoral & Social Services, The Seamen's Church Institute of NY and NJ. (H) 934-1139 (O) 212-269-2710

KING, W. ALAN (1964), 5 Estate Drive, Sussex 07461. Rector, Church of the Good Shepherd, Wallkill Valley. (H) 875-7108 (O) 875-0919

KIRCHGESSNER, ROBERT F. (1951), 309 New Jersey Avenue, Point Pleasant Beach 08742. (H) 899-1472 Retired

KRELLER, DANIEL W. (1984), 210 Sheridan Avenue, Ho-Ho-Kus 07423. Rector, St. Bartholomew's, Ho-Ho-Kus. (H) 652-6704 (O) 444-5025

KRUG, PHILIP S. (1976), 20 Maple Avenue, Montvale 07645. Rector, St. Paul's, Montvale. (H) 391-6086 (O) 391-3181

KYLE, GEORGE A. (1983), 66 Summit Avenue, Norwood 07648. Rector, Holy Communion, Norwood. (H) 784-8676 (O) 768-0634

LAFFLER, BRIAN (1990), 72 Lodi Street, Hackensack 07601. Rector, St. Anthony of Padua, Hackensack. (H) 489-4728 (O) 489-3286

LAIRD, LUCINDA R. (1986), 283 Herrick Avenue, Teaneck 07666. Rector, St. Mark's, Teaneck. (H) 836-5836 (O) 836-7275

LAUGHLIN, LEDLIE I. (1991), 38 Duncan Avenue, Jersey City 07304. Rector, St. Paul's, Jersey City. ~~(H) 332-1070~~ (O) 433-4922 *gone*

LEE, HOSEA (1985), 1600 Parker Avenue, Apt 30, Fort Lee 07024. (H) 592-1179

LEVY, HAYWARD L. JR. (1962), 224 Ventura Road, St. Augustine, Florida 32084. (H) 904-471-2411 Retired

LEWIS, MARK A. (1991), 107 Cottage Place, Ridgewood 07451. Assistant, Christ, Ridgewood. (H) 447-2480 (O) 625-2350

LEWIS, WALTER E. (1972), 2 Erwin Park, Montclair 07042. (H & O) 783-6157

LINCOLN, THOMAS C. (1966), 566 Ridgewood Avenue, Glen Ridge 07028. (H) 783-9166 (O) 212-696-0144

LIND, TRACEY (1987), 61 East 39th Street, Paterson 07514. Rector, St. Paul's, Paterson. (H) 684-1342 (O) 278-7900

LONG, FREDERICK L. (1956), 893 Windsong Lane, Port Richey FL 34668. Retired

LOUIS, RICHARD M. (1971), 284 North Island Avenue, Ramsey 07446. Rector, St. John's, Ramsey. (H) 327-0897 (O) 327-0703

LUMBARD, CAROLYN D. (1990), 393 Washington Avenue, Belleville 07109. Rector, Christ Church, Belleville. (H) 450-0429 (O) 751-0616

Canonical List of Clergy

LYDECKER, WILLIAM J.F. (1962), Box 148, Ashland NY 12407-0148

MACBETH, WILLIAM (1958), 320 Hilltop Drive, Apt. 223, Redding CA 96003
Retired

MACCRAY, GEORGE W.R. (1962), Arcadia #730, 1434 Punahou Street,
Honolulu, Hawaii 96822 Retired

MACDONELL, ALEXANDER H. (1980), 43 Massachusetts Avenue, Haworth
07641. Rector, St. Luke's, Haworth; Rector, All Saint's, Bergenfield.
(H) 384-0196 (O) 384-0706 *Retiring 6/31/93*

MACKNIGHT, JEFFREY B. (1986), 30 Reynolds Avenue, Parsippany 07054.
Rector, St. Gregory's, Parsippany. (H) 503-1350 (O) 887-5879

MACNEICE, A. DONOR (1983), 177 Irvington Avenue, South Orange 07079.
(H) 763-3866 *gone*

MAITLAND JR., ROBERT H. (1953), Memorial Drive, PO Box 544, Winthrop ME
04364. (H) 207-377-2162 Retired

MARTIN JR., EDWARD E., D.D. (1978), 138 West Passaic Avenue, Rutherford
07070. Rector, Grace, Rutherford. (H) 939-4549 (O) 438-8623

MARTIN, WILLIAM L. (1989), Post Office Box 292, Hope 07844. Rector, St.
Luke's Church. (H) 908-459-4117 (O) 908-459-4340

MASON, JOHN T. JR. (1958), Amania Union Road, Box 1038, Sharon, CT
06069. Retired

MASON, ROBERT T. JR. (1965), 4 Cedar Lane, Succasunna 07876. Rector,
St. Dunstan's, Succasunna. (H & O) 584-4233

MILLIGAN, RALPH R. (1950), 976 Georgia Avenue, Macon, GA 32021.
Retired.

MOCKRIDGE, OSCAR A. III (1963), 48 Warren Place, Montclair 07042.
Interim Rector, ~~St. Matthew's, Jersey City.~~ (H) 783-7003 (O)
212-274-3105 *N.P.*

MORGAN, STANLEY (1991), 99 Pearl Street, Paterson 07501. Rector, Holy
Communion, Paterson. (H) 279-6355 (O) 742-5553

MORRIS, ROBERT V. (1969), 422 Clark Street, South Orange 07079.
Director, Interweave, South Orange. (H) 763-0416 (O) 763-8312

MURPHEY, KAREN C. (1990), 5 Surrey Lane, Madison, 07940. Associate
Rector, Grace, Madison (H) 765-9258 (O) 377-0106

MURPHY, JO-ANN R. (1988), 11 Two Bridges Road, Towaco 07082. Rector,
Church of the Transfiguration, Towaco, (H) 316-6673 (O) 334-2882

Leaving 6/13/93
NARVAEZ, ALFONSO A. (1985), 22 Prospect Terrace, Montclair 07042.
Vicar, Trinity Church, Paterson. (H) 744-3982 (O) 956-9718

NEAL, ASHLEY C. (1991), 310 South Pleasant Avenue, Ridgewood 07450.
~~Associate, St. Elizabeth's, Ridgewood.~~ (H) 612-8469 (O) 444-2299

PIC All Saints, Glen Rock

Canonical List of Clergy

NEAR, KENNETH M. (1991), 130 Winthrop Place, Englewood 07631. Rector, St. Paul's, Englewood. (H) 569-1316 (O) 586-3276

NEGLIA, DWIGHT L. (1981), 61 Baker Avenue, Dover 07801. Rector, St. John's, Dover. (H) 361-5970 (O) 366-2772

NEGROTTO, JOHN J. (1972), 88 Trinity Place, Hillsdale 07642. Rector, Holy Trinity, Hillsdale. (H) 664-3158 (O) 664-2428

NELSON, CARL E. (1957), P.O. Box 153, Cocolalla, ID 83813-0153. Retired

NELSON, LUKE R. (1991), RD #2, Milton Road, Oak Ridge 07438. Assistant, St. Mary's, Sparta. (H) 208-9146 (O) 729-3136 *Leaving 10/93 N-8*

NELSON, SARAH L. J. (1989), RD #2, Milton Road, Oak Ridge 07438. Vicar, St. Gabriel's, Milton/Oak Ridge. (H) 208-9146 (O) 697-5688 *Leaving 4/93 8-*

NESKE, ROBERT N. JR. CH. CAPT. (1972), 4125 Westmeadow Drive, Apt. 2289, Colorado Springs CO 80906

NORGARD, DAVID L. (1990), 520 West 112th Street, Apt. 11-B, New York NY 10025. Executive Director, The OASIS, Newark. (H) 212-678-4461 (O) 621-8151.

OH, DAVID YONG SAM (1990), Vicar, Korean Episcopal Church, c/o Good Shepherd, Fort Lee. *Non Canonical*

OWENS, JOHN C. (1965), Route 7, P.O. Box 46B, Arcadia FL 33821-9807. (H) 813-993-2739 Retired

PARTRIDGE, EDMUND B. (1971), 156 Small Avenue, West Caldwell 07006. Bishop's Deputy, ~~Ascension, Jersey City.~~ (H) 228-4262 (O) 622-3505 *Interim, Holy Trinity, W.D.*

PARTRIDGE, IVAN H. (1953), P.O. Box 235, Cotuit MA 02635. (H) 617-477-6694 Retired

PEARCE, CAROLINE H. (1988), 1 Zeal Street, Brunswick West 3035, Australia

PEASE, RICHARD N. (1945), 11 Sylvan Circle, Kennebunk ME 04043. Rector Emeritus, Grace, Rutherford. (H) 207-985-6692 Retired

PEDERSEN, ARTHUR G. (1961), 8 White Cap Way, Bricktown 08723. (H) 255-2122 Retired

PENDLETON, MARK BRUCE (1992), Short Hills Terrace #2A, 806 Morris Turnpike, Short Hills 07078. ~~Asst.,~~ Christ, Short Hills. (H) 201-912-7236 *gone*

PERCIVAL, JONATHAN B. (1988), 116 Turrell Road, South Orange 07079. Rector, St. Andrew & Holy Communion, South Orange. (H) 763-3754 (O) 763-2355

PERRY, BONNIE A. (1990), 396 Clifton Avenue, Clifton 07011. Interim Rector, St. Peter's, Clifton. (H) 340-5431 (O) 546-5020

PERSAUD, ISAAC A. (1991), 68 Storms Avenue, Jersey City 07304. Rector, Incarnation, Jersey City. (H) 451-7139 (O) 433-6604

Canonical List of Clergy

PICKARD, JOSEPH S. (1986), R.D. Two, P.O. Box 955, Chester 07930. Vicar, Church of the Messiah, Chester (H) 908-879-2942 (O) 908-879-7208

PISANI, GERARD A. JR. (1966), 141 Broadway, Bayonne 07002. Rector, Trinity, Bayonne. (H & O) 838-4460

POLGLASE, KENNETH A. (1960), 102 Rock Road, Long Valley 07853. (H) 850-3514 (O) 779-0966

POWERS, HENRY (1954), 417 S. Washington Street, Easton MD 21601. (H) 301-822-8206 Retired

RAWSON, WILLIAM. (1967), 10 Stork Court, Middletown 07748.

REANS, DOUGLAS J. McF. (1983), 463 Mountain Avenue, North Plainfield, 07062. (H) 755-3861

RENN, WADE A. (1964), 204 Highfield Lane, Nutley 07110. Rector, Grace, Nutley. (H) 235-1010 (O) 235-1177

RETZLAFF, GEORGE (1980), 325 Harrison Avenue, Hasbrouck Heights 07604.

RICE, CHARLES (1988), RD 1, Box 1279A1, Bangor PA 18013. Drew Theological School, Madison; Assistant, St. Peter's, Morristown. (H) 215-588-7561 (O) 408-3272

RICE, MARSHALL T. (1959), 40 Boulder Avenue, Charlestown RI 02813.

RICKEY, DAVID B. (1971), 161 W. 16th Street, New York NY 10011.

nl. RIPSON, HARRY ROBERT (1990), 45 Main Street, West Orange 07052. Rector, St. Mark's, West Orange. (H) 736-0212 (O) 736-0212

ROBINSON, DILLARD III (1967), Post Office Box 925271, Houston Tx 77292-5271 Retired

RODGER, ALEXANDER M. (1945), 2655 Nebraska Avenue, Apt. 627, Palm Harbor FL 34684. (H) 813-785-2376 Retired

ROLLINS, JOHN A. (1969), 413 Lincoln Avenue, Pompton Lakes 07442. Rector, Christ, Pompton Lakes. (H) 835-3122 (O) 835-2207

SALMON, JOHN F. JR. (1965), 15 Williams Street, Bloomfield 07003. Rector, Church of the Advent, Bloomfield; Crisis Counselor, East Orange. (H & O) 338-6968

SALT, ALFRED L. (1972), 15 Cross Hill Road, Millington 07946. Rector, All Saints', Millington. (H) 908-647-5042 (O) 908-647-0067

SCHENK, JOHANN (1954), 4748 Canterbury Court, Oceanside CA 92056. Retired *deceased*

SCHOOLMASTER, RICHARD H. (1961), 22 Yale Terrace, Montclair 07042. (H) 746-1894 Retired

SCHWAB, A. WAYNE (1956), Lower Station Rd. Box 115, Garrison NY 10524. Executive Officer, Evangelism, Episcopal Church Center, 815 Second Avenue, New York, NY 10017. (H) 914-424-3943 (O) 212-867-8400

Canonical List of Clergy

SEABROOK, JOHN H. (1966), 300 Tuttle Parkway, Westfield 07090.

SEXTON, LEWIS R. JR. (1961), 2608 No. 152nd Avenue, Holland MI 49423.
(H) 616-399-3497

SHAFFER, HAROLD F. (1954), 104 Arbutus Trail. Mail: PO Box 1225 West
Chatham MA 02669 (H&O) 508-945-1225 Retired

SHEARER, DONALD R. (1975), 438 Valley Street, P.O.Box 678, Orange
07051-0678. Rector, All Saints', Orange; Chaplain, House of The Holy
Comforter, Orange. (H & O) 674-4366

SHIKE, C. WESLEY (1952), 2 Parade Hill Road, New Canaan, CT 06890-4124.

SICKLES, CLARENCE W. (1953), 321 Washington Street, Hackettstown
07840. (H) 852-2839 Retired

SIMON, IRWIN L. (1959), 810 W. Hand Avenue, Cape May Court House, NJ
08210. (H) 609-465-1624 Retired

SMITH, HARRY E. (1974), ~~APDO-191, 45900 Chapala, Jalisco, Mexico.~~
Retired

*9051-C Siempre Viva Rd. Suite 71-256
San Diego CA 92113*

SMITH, RALPH E. (1990), 403 79th Street, North Bergen 07047. Vicar,
~~Transfiguration, North Bergen.~~ (H) 869-8357 (O) 869-0769 Christ, Hackensack

Diocesis del Norte de Mexico

SMITH, ROBERT J. (1969), ~~1705-a Hobart Street N.W., Washington D.C.~~
20009. *Simón Bolívar 2005 NTE, Col. Miras Centro,*

SMITH, SUSANNAH R. (1989), 403 79th Street, North Bergen 07047. Rector,
St. Peter's, Clifton. (H) 869-8357 (O) 546-5020

SNYDER, ROGER C. (1981), 13 Partlow Street, Staunton, VA 24401. Retired.

SOLEAU, JOHN E. (1952), 238 Main Street, Concord, MA 01742. Retired

SPICER, NORMAN R. (1951), 556 Northeast 57th Street, Miami FL 33137.
(H) 305-757-7834 Retired

ST. GEORGE, DAVID (1958), 290 Roseland Avenue, Essex Fells 07021.
(H) 228-2423 Retired *St. James, Upper Mont*

STANTON, JOHN F. (1962), 447 West Anderson Street, Hackensack 07601.
(H) 489-7817 (O) 212-460-8840 *church of our Saviour (Interim)*

STEELE, STEVEN L. (1987), RR #4, Box 225, Vernon 07480. Vicar, St.
Thomas', Vernon. (H) 764-6626 (O) 764-7506

STOCKS, WILLIAM (1951), 135C Hudson Parkway, Crestwood Village IV,
Whiting 08759. (H) 333-6788 Retired

STONE, JOHN C. (1986), 253 Marshall Hill Road, West Milford 07480.
~~Wisc., Church of the Incarnation.~~ (H) 728-7457 (O) 728-3771 *N.P.*

STONE, MARY RUTH (1990), 253 Marshall Hill Road, West Milford 07480.
(H) 728-7457

Christ, Harrison Interim / Supply?

Canonical List of Clergy

*St. George
maplewood*

STOPFEL, BARRY L. (1990), 229 Hillside Avenue, Apt. 1, Leonia 07605.
Associate Rector, ~~Atonement, Tenafly.~~ (H) 592-8803 (O) 568-1763

STRAIN, WILLIAM H. (1957), 314 Buttonwood Lane Rector,
Boynton Beach, FL 33436

SWANSON, GEORGE G. (1977), 555 Palisade Avenue, Jersey City 07307.
~~Assistant, Ascension, Jersey City.~~ (H) 963-8819 (O) 420-0050 *N Parole*

SWANSON, KATRINA M. (1977), 555 Palisade Avenue, Jersey City 07307.
Rector, St. John's. Union City. (H) 963-8819 (O) 348-3966

TALMAGE, ANNE (NANCY) T. (1984), Health Care Center, Room 25, Heath
Village, Route 24, Hackettstown 07840-4099. Priest Associate, St.
Dunstan's, Succasunna. (H) 908-813-0766

TAYLOR, ALTON H. (1962), 25 Nairn Place, Nutley 07110. (H) 667-5922
Retired

THOMAS, DAVID R. (1972), 22 Pearl Street, Passaic 07033. Interim, St.
Cyprian's, Hackensack. (H) 773-2613 (O) 470-3023

THOMAS, TREVOR, E. G. (1951), Shelter Harbor, Westerly R.I. 02891.
(H) 401-322-0434 Retired

THOMPSON, JAMES W. (1987) 712 Oak Avenue, Maywood 07607. Rector, St.
Martin's, Maywood. (H) 587-8764 (O) 843-5360

THORN, JACK H. (1963), 234 Cornelia Street, Box 58, Boonton 07005.
Rector, St. John's, Boonton. (H) 335-5710 (O) 334-3653

Retired TIETJEN, HERBERT B. (1972), 64 Harrison Brook Drive, Basking Ridge
07920-2415. Assistant, St. Mary's, Belvidera, St. Peter's,
Washington. (H) 908-604-2168 (O) 908-689-1019 *Leaving the Diocese*

TREMAINE, CHRISTINE C. (1983), 150 Orton Road, West Caldwell 07006.
(H) 403-7867

TREMAINE, GORDON H. (1981), 150 Orton Road, West Caldwell 07006.
Rector, St. Peter's, Essex Falls. (H) 403-7867 (O) 226-6500

VALDES, JOAQUIN (1969), 2 Sedgfield Drive, Morris Plains 07950. (H)
285-1681 Retired

~~_____~~
VEST, SUSAN R. (1989), 113 Park Street, Montclair 07042. (H) 744-0604

VILAS, FRANKLIN E. (1991), 94 Chatham Street, Chatham 07928. Rector,
St. Paul's, Chatham. (H) 635-8211 (O) 635-8083

WAGNER, ROBERT G. (1956), One Thalbridge Street, Madison CT 06443. (H)
203-245-1861 Retired

WAJNERT, THERESA A. (1990), Young Road, Bernardsville 07924.
Assistant, Redeemer, Morristown. (H) 766-6843 (O) 539-0349

Canonical List of Clergy

WALDON, MARK W. (1985), 39 Boyle Avenue, Totowa 07512-2735. Rector, Christ Church, Totowa. (H & O) 593-0349

WALK, DONALD A. (1978), 330 East White Street, Summit Hill PA 18250. (H) 717-645-2724 Retired

WALTERS, ADAM J. JR. (1968), 160 Captain Road, Manahawkin 08050. (H) 609-698-6508 Retired

WARD, ROBERT C. W. (1960), 9B Nasturtium Court, Orange City FL 32763. Retired

WARDROP, ROBERT B. (1967), PO Box 936, East Orleans MA 02643. (H) 508-255-2225 Retired

WARRINGTON, JAMES M. (1963), 2849 Meadow Lane, Falls Church, VA 22042.

WEST, ANNE (1990), 175 Ninth Avenue, NY, NY 10011. (H) 212-620-4116 *W. P. H.*

WHITLEY, HARRY B. (1966), 528 Wellington Drive, Wyckoff 07481. (H) 891-7575 *Retired*

WILLARD, WILLIAM H. JR. (1983), St. Jude's Ranch, Good Shepherd Campus, 7000 North Jones Boulevard, Las Vegas, NV 89131.

WILSON, PHILLIP D. (1987), 30 Ogden Place, Morristown 07960. Rector, Redeemer, Morristown. (H) 993-9724 (O) 539-0703

WITTE, WALTER W. JR. (1969), 5 Auburn Street, Charleston MA 02129.

WONG YAU MING, PHILIP (1989), 147 Bathurst Avenue, North Arlington 07032. Chinese Missioner, Department of Missions (H) 998-7934

WOODRUM, L. PAUL (1969), 100 Lexington Avenue, Apt. 1-L, Brooklyn NY 11238 (H) & (O) 718-398-2877

WREDE, ANNE MCRAE (1991), 7 Becker Avenue, Rochelle Park 07662. ~~Interim Rector, St. George's, Maplewood~~ (H) 845-3088 (O) 762-1319 *W. P.*

WREDE, RICHARD C. (1990), 7 Becker Avenue, Rochelle Park 07662. Rector, St. Peter's, Rochelle Park. (H) 845-3088 (O) 845-6710

WYNNE, T. FRANCIS (1990) 169 Charlton Avenue, South Orange 07079. Vicar, Christ, Harrison. (H) 762-6-88 (O) 483-1260 *W. P.*

YOUNG, ERNEST S. (1967), 170 West End Avenue #16-B, New York NY 10023.

Canonical List of Clergy

DEACONS

BUTZ, WILLIAM ALFRED (1976), 211 Pyle Street, Oradell 07649. Assisting, Grace, Westwood. Perpetual Deacon. (H) 261-2926 (O) 664-0407

COLYER, ROBERT L. SR. (1972), 110 Lea Avenue, Hawthorne 07506. Assisting, Christ Church, Pompton Lakes. Perpetual Deacon. (H) 427-2483 (O) 835-2207

COURSEN, WALLACE M. JR. (1972), 180 Walnut Street, Apt. A-31, Montclair 07042. Perpetual Deacon. (H) 783-4078 Retired

DELANEY, JAMES W. (1975), 26 Prescott Road, Ho-Ho-Kus 07423. Assisting, Grace, Westwood. Perpetual Deacon. (H) 652-8797 (O) 664-0407

JACOBITTI, EDMUND E., M.D. (1972), 456 Oak Avenue, Maywood 07607. Assisting, St. Martin's, Maywood. (H) 845-3997 (O) 843-5360

LAMPTON, ROBERT K., Ph.D. (1960), 498 NE 10th Street, Boca Raton FL 33432. Perpetual Deacon. (H) 407-391-2752 Retired

LEE, WALTER W., Ph.D (1970), 18 Northcote Avenue, Dun Laoghaire, County Dublin, Ireland. Perpetual Deacon. Retired

LUNDQUIST, HELMER C. (1968), 117 Mountain Avenue, Summit 07901. Perpetual Deacon. (H) 277-0048 Retired

MAGNUSON, FRED C. JR. (1976), 216 Greenwood Avenue, Madison 07940. Assisting, Grace, Madison. Perpetual Deacon. (H) 377-4775 (O) 377-0106

MCEWAN, DONALD C. (1954) 9B Quincy Drive, Whiting 08759. Perpetual Deacon. (H) 350-2327

REDPATH, FREDERICK L. (1973), 28 Edgecliff Road, Upper Montclair 07043. Assisting, St. Luke's, Montclair. Perpetual Deacon. (H) 746-4378 (O) 744-6220

SEARLES, CLARENCE (1972), 115 Oakwood Drive, Wayne 07470. Assisting, Christ, Pompton Lakes. Perpetual Deacon. (H) 694-6969 (O) 835-2207

STEELE, ROBERT E., Ph.D (1968), 3505 Wofford Lane Court, College Park, MD 20740. Assistant Professor, Dept. of Psychology. Perpetual Deacon. (H) 301/935-5002

*all
same
Mellinger*

Canonical List of Clergy

1992

CLERGY OF OTHER DIOCESE WHO ARE LICENSED TO OFFICIATE IN THE DIOCESE OF NEWARK

(Diocese of canonical residence in parentheses)

AGNEW, CHRISTOPHER M. (Delaware), The Episcopal Church Center, 815 Second Avenue, New York, New York, 10017-4594.
(7/16/92 - Advent, 1993)

ALFORD, JOSEPH S.T. (West Tennessee), The General Theological Seminary, 175 Ninth Ave., New York, New York, 10011-4924.
(6/2/92 - June 30, 1993)

CHANG, RICHARD S.O. (Hawaii), 815 Second Avenue, New York NY 10017.
(12/27/91 - Advent, 1993)

COLE, GREGORY A.M. (Washington), 39 Woodland Avenue, Summit 07901. Assistant, Calvary, Summit.
(6/5/92 - 12/31/92)

CUPIT, JAMES H., JR. (New York), 205 Baldwin Avenue, New Milford 07646.
(6/12/92 - Advent, 1993)

DEARNALEY, WILLIAM D. (New York), St. Stephen's Church, 326 Union Street, Jersey City, New Jersey 07304.
(3/11/91 - Advent, 1992)

ESPINO, CORNISH G. (Independent English Church of the Philippines, Manila), Grace Van Vorst, 39 Erie Street, Jersey City 07302.
(12/27/91 - Advent, 1992)

FREEMAN, LINDSAY H. (Minnesota), 9 North Road, Short Hills 07078.
(11/22/91 - Advent, 1993)

GONZALEZ, Jose A. (Bishop of Cuba, Retired), 2611 Newkirk Avenue, Apt. B., North Bergen 07047.
(2/11/91 - Advent, 1992)

LAWS, THOMAS R. (New York), 11 Harvard Street, Montclair 07042.
(1/1/91 - Advent, 1992)

LLOYD, JOHN (Bethlehem), Metropolitan Japanese Ministry, 7 St. James the Less, Church Lane & Crane Road, Scarsdale, New York 10583.
(6/4/91 - Advent, 1992)

MINTURN, STERLING (New York), 54 South Ridgewood Road, South Orange 07079.
(4/10/92 - Advent, 1993)

NINAN, THOMAS K. (Diocese of Madhya Kerala, Church of South India), 68 Tulip Street, Bergenfield, New Jersey 07621.
(4/1/92 - April 1, 1993)

WILLIAMS, HOWARD (Upper South Carolina), St. Andrew's & Holy Communion, 160 West South Orange Avenue, South Orange 07079.

PARISHES AND MISSIONS WITH CLERGY, OFFICERS AND DEPUTIES

Note: Missions and Chapels are indicated by Asterisk (*). Dates in parentheses indicate date of ORGANIZATION/INCORPORATION.

ALLENDALE, Bergen Co., CHURCH OF THE EPIPHANY (1872/1958). 55 George St., 07401, Tel. #327-3012. The Rev. Orion W. Davis Jr., Rector; Sharon Pierson, Dana Hiscock, Wardens; Bernie Milano, Treasurer. Deputies: Edward Curtiss, Deborah Brown, Diana Bennett.

BAYONNE, Hudson Co., CALVARY (1859). 954 Avenue C, 07002, Tel. #339-3112. The Rev. Donald B. Baldwin, Rector; John Kuchler, Jean Baldauf, Wardens; John Kuchler, Treasurer. Deputies: Nancy Hundley, Vicki Goralski, Grace Baldwin.

BAYONNE, Hudson Co., TRINITY (1859). 141 Broadway, 07002, Tel. #858-4460. The Rev. Gerard A. Pisani, Jr., Rector; Wilson Miller, Jr., Vincent Dittrich, Wardens; Dwight Tintle, Treasurer. Deputies: Vincent Dittrich, Charlotte Dittrich, Carol Ventura.

BELLEVILLE, Essex Co., CHRIST CHURCH (1746/1846). 393 Washington Av., 07109, Tel. #751-0616. The Rev. Carolyn Lumbar, Rector; John E. Idenden, Richard Drake, Wardens; Richard Drake, Treasurer. Deputies: John Idenden, Raymond Mertz, Daniel McCarthy.

BELVIDERE, Warren Co., ST. MARY'S (1833). 408 Third St., 07823, Tel. #908-475-5494. The Rev. Herbert B. Tietjen, Assistant Rector; Ivez H. Rosser, Laura Matarazzo, Wardens; Elizabeth Dinger, Treasurer. Deputies: Laura Matarazzo, Jennifer Tull Steinert.

BERGENFIELD, Bergen Co., ALL SAINTS' (1951). 12 W. Central Ave. 07621, Tel. #384-0286. The Rev. Alex MacDonell, Rector; The Rev. Fletcher Harper, Assistant; Barbara Alli, Michael Greenspan, Wardens; Robert Bauhofer, Treasurer. Deputies: Barbara Rhodes, Karen Prescott, Ed Bolca.

BLOOMFIELD, Essex Co., CHURCH OF THE ADVENT (1928/1955). 498 Watchung Av., 07003, Tel. #338-6968. The Rev. John F. Salmon, Jr., Rector; Betty L. Waters, Kenneth W. James, Wardens; Emma-Louise Czarnecki, Treasurer. Deputies: David Johnson, Emma-Louise Czarnecki, Kenneth James.

BLOOMFIELD, Essex Co., CHURCH OF THE ASCENSION (1902). 352 Berkeley Av., 07003, Tel. #669-9618. The Rev. Donald H. Allen, Rector; Helen LeDoux, Beverly Roth, Wardens; Anita D'Agostino, Treasurer. Deputies: Jennie Stephens, Anita D'Agostino.

BLOOMFIELD/GLEN RIDGE, Essex Co., CHRIST CHURCH (1858). 74 Park Av., 07028, Tel. #743-5911. The Rev. William S. Gannon, Rector; Cathy Deats, Richard Lamb, Wardens; James Smith, Treasurer. Deputies: John Smith, Patti Littman, Diane Mayo.

*BOGOTA, Bergen Co., KOREAN CHURCH OF ST. PETER'S (1981). c/o Good Shepherd, Fort Lee. The Rev. David Y. S. Oh, Vicar; Christopher J. Yun, Philip Ra, Wardens; Mary Yoo, Treasurer. Deputies: Theresa Na, Leo Hong.

Parishes and Missions with Clergy, Officers and Deputies

BOONTON, Morris Co., ST. JOHN'S (1859). 236 Cornelia St., P.O. Box 58, 07005, Tel. #334-3635. The Rev. Jack H. Thorn, Rector; William Muller, Leah Siegfried, Warden; Thomas Cox, Treasurer, Deputies: William Muller, Lee Summer Carter-Westbrook.

BUDD LAKE, Sussex Co., CHRIST CHURCH (1865). 429 Sand Shore Road, Hackettstown, 07840, Tel. #347-1866. The Rev. Richard P. Constantinos, Rector; Douglas Formby, Nancy Scholz, Wardens; Ann Milone, Treasurer. Deputies: Ron Cade, Frank Koenig, Valerie Kinyon.

CHATHAM, Morris Co., ST. PAUL'S (1909/1915). 200 Main St., 07928, Tel. #635-8085. The Rev. Dr. Franklin Vilas, Rector; Bryan Shelby, Joan Frey, Wardens; Pauline Wang, Treasurer. Deputies: Gerry Evans, Peg Dengel, Bryan Shelby.

*CHESTER/LONG VALLEY, Morris Co., CHURCH OF THE MESSIAH (1980). Rt.24, R.D. #2, Box 956, 07930, Tel. #908-879-7208. The Rev. Joseph S. Pickard, Vicar; Dorothy Patten, Betty Weaver, Wardens; Judith Kilgore, Treasurer. Deputies: Bob Burnett, Pat Goffiniet, Phyllis Helstand.

CLIFFSIDE PARK, Bergen Co., TRINITY (1908/1920). 555 Palisade Av., 07010, Tel. #943-1034. The Rev. James F. Jannucci, Rector; Alberto Caballero, Patricia Marshall, Wardens; Elaine Benenati, Treasurer. Deputies: Oystein Holm-Olsen, John Kuchenmeister, Elaine Benenati.

CLIFTON, Passaic Co., ST. PETER'S (1896/1921). 380 Clifton Av., 07011, Tel. #546-5020. The Rev. Susannah Smith, Rector; Bob Masiello, Pam Fueshko, Wardens; Scott MacArthur, Treasurer. Deputies: Pam Fueshko, Martha Wheeler, Donald Fischer.

DENVILLE, Morris Co., THE CHURCH OF THE SAVIOUR (1955/1979). 155 Morris Av., 07834, Tel. #627-3304. The Rev. Beverly Huck, Rector; Ross Mangina, Candace Wagoner, Wardens; Thomas Gilson & Thomas Schaffer, Treasurers. Deputies: Patricia Hodde, Elise Adams, John Marra.

DOVER, Morris Co., ST. JOHN'S (1849/1852). 11 So. Bergen St., 07801, Tel. #366-2772. The Rev. Dwight L. Neglia, Rector; Donald Dunsmore, Jim Allison, Wardens; Jane Beck, Treasurer. Deputies: William Hermann, Jessie Hermann, Susan Gruenberg.

EAST ORANGE, Essex Co., CHRIST CHURCH (1868). 422 Main St., 07018, Tel. #678-1160. The Rev. William Guthrie, Rector; Pat Adams, Wilfred Clarke, Wardens; Robert Simmons, Treasurer. Deputies: Patricia Adams, Lesley Sanders, Oratha Phelps Cole.

*EAST ORANGE, Essex Co., ST. AGNES & ST. PAUL'S (1876). 206 Renshaw Av., 07017, Tel. #678-6716. The Rev. Esar Budhu, Vicar; Selwyn Joseph, Albert Jones, Wardens; Sam Orimogunje, Treasurer. Deputies: Selwyn Joseph, Peggy Kenyon, Eileen Marsey.

*EAST RUTHERFORD, Bergen Co., CHURCH of the RESURRECTION (1905). 144 Boiling Springs Av., 07073, Tel. #935-2011. The Rev. Jacob T. David, Vicar; Varghese K. David, Bryan Marshall, Wardens; P.C. Mathew, Treasurer. Deputies: Varghese David, Bryan Marshall, Daniel Mohan.

Parishes and Missions with Clergy, Officers and Deputies

ENGLEWOOD, Bergen Co., ST. PAUL'S (1864/1865). 113 Engle St., P.O. Box 84, 07631, Tel. #568-3276. The Rev. Kenneth M. Near, Rector; Margaret Slaven, Marjorie Phipps Osborn, Wardens; Joan Mosey, Treasurer. Deputies: Karalene Gayle, Constance Bryant, Edith B. Blackwell.

ESSEX FELLS, Essex Co., ST. PETER'S (1893/1896). 271 Roseland Av. P.O. Box 96, 07021, Tel. #226-6500. The Rev. Gordon Tremaine, Rector; Thomas McGrann, David Cowell, Wardens; Julien Masan, Treasurer. Deputies: Emil J. Piel, Elizabeth Piel, Thomas McGrann.

FAIR LAWN, Bergen Co., CHURCH OF THE ATONEMENT (1942/1964). 1-36 30th St., P.O. Box 565, 07410, Tel. #797-0760. The Rev. Kent Branstetter, Interim Rector; Donald Smith, Kenneth Taryla, Wardens; Marilyn Williams, Elizabeth Demarest, Treasurers. Deputies: Marilyn Williams, Harold Krieger.

FORT LEE, Bergen Co., CHURCH OF THE GOOD SHEPHERD (1858/1953). 1576 Palisade Av., 07024, Tel. #461-7260. The Rev. Richard L. Gressie, Rector; James Mion, Jeanette Freeman, Wardens; Lynn Kachmar, Treasurer. Deputies: Lynn Kachmar, James Mion, Jeanette Freeman.

GLEN ROCK, Bergen Co., ALL SAINTS' (1914/1940). 40 Central Av., 07432, Tel. #444-6874. Interim Rector; Richard Clark, Jana Schreiber, Wardens; Al Merboth, Treasurer. Deputies: Rachel Wright, Warren Gould, Marj Gould.

HACKENSACK, Bergen Co., CHRIST CHURCH (1863). 251 State St., 07601, Tel. #342-2365. The Rev. ~~Mark M. Beckwith~~ Rector; Cynthia Rollenhagen, Jasmin Goulborne, Wardens; Marjorie Jingo, Treasurer. Deputies: Bill Gerville, Lauri Spies, Marjorie Jingo. *Ralph Smith* 3/4/97

HACKENSACK, Bergen Co., ST. ANTHONY OF PADUA (1925/1978). 72 Lodi St., 07601, Tel. #489-3286. The Rev. Brian H. Laffler, Rector; Robin Hollis, S. Michael Scalato, Wardens; Donald Morris, Treasurer. Deputies: Michael Scalato, Robin Hollis, Harry Robert.

*HACKENSACK, Bergen Co., ST. CYPRIAN'S (1926). 269 First St., 07601, Tel. #342-5560. The Rev. David Thomas, Interim Rector; George Clark, Mary Ennon, Wardens; Lucy Francis, Treasurer. Deputies: Daniel Hughes, Olive Khaleel.

HACKETTSTOWN, Warren Co., ST. JAMES' (1859). 214 Washington St., 07840, Tel. #908-852-3968. The Rev. Duncan Clark, Rector; Ted Panayotoff, Joseph Wnuck, Wardens; Dorothy Reed, Treasurer. Deputies: Joe Wnuck, Dale Reyes, Jerry Sherd.

HALEDON, Passaic Co., ST. MARY'S MEMORIAL CHURCH (1866/1873). 447 Belmont Av., 07508, Tel. #942-4465. The Rev. Raymond L. Harbort, Rector; James Dunkerely, Linda Berkman, Wardens; Gail Abbott, Treasurer. Deputies: Florence De Blieck, Andy Patrizio, Linda Berkman.

HARRINGTON PARK, Bergen Co., ST. ANDREW'S (1925/1963). Lynn St. & La Roche Av., P.O. Box 161, 07640, Tel. #768-0819. The Rev. Richard A. Demarest, Rector; Paul Shackford, Gerri Jeter, Wardens; Richard Shafer, Treasurer. Deputies: Garrie Jeter, Jennie Korsgen, Barbara Shackford.

Parishes and Missions with Clergy, Officers and Deputies

*HARRISON, Hudson Co., CHRIST CHURCH (1852/1919). 100 Frank E. Rodgers Blvd. North, 07029, Tel. #483-1260. The Rev. T. Francis Wynne, Vicar; Arthur Cawley, Betty Mulgrew, Wardens; Dorothy Bartkus, Treasurer. Deputies: Dorothy Bartkus, Glynnis Wynne, Robert Bartkus.

HASBROUCK HEIGHTS, Bergen Co., CHURCH OF ST. JOHN THE DIVINE (1895/1919). Terrace & Jefferson Ave., P.O. Box 128, 07604, Tel. #288-0002. The Rev. Rodney B. Whiting, Rector; Frances Hager, Gertrude Raufaste, Wardens; Thomas Marrie, Treasurer. Deputies: Gertrude Raufaste, Anne MacVicar, Frances Hager.

HAWORTH, Bergen Co., ST. LUKE'S (1921/1966). 43 Massachusetts Av., 07641, Tel. #384-0706. The Rev. Alexander H. MacDonell, Rector; The Rev. Fletcher Harper, Assistant; Jack Chamberlain, Janet Spieth, Wardens; George Stubbs, Treasurer. Deputies: Marjorie Hartmeyer, Janet Spieth, Jack Chamberlain.

HAWTHORNE, Passaic Co., ST. CLEMENT'S (1896/1932). 271 Lafayette Av., P.O. Box 161, 07507, Tel. #427-8118. The Rev. William R. Coats, Rector; Patricia Huber, Ann Meier, Wardens; Terry Josten, Treasurer. Deputies: Joan Van Ry, Ann Meier, Patricia Huber.

HILLSDALE, Bergen Co., HOLY TRINITY (1889/1945). 326 Hillsdale Av., 07642, Tel. #664-2428. The Rev. John J. Negrotto, Rector; Diane Tekirian, Jane Tashji, Wardens; Elizabeth DeLaura, Treasurer. Deputies: Paul Fitzpatrick, Gail Bates, John Tekirian.

HOBOKEN, Hudson Co., ALL SAINTS' PARISH AND SCHOOL (1983). 707 Washington Street, P.O. Box 5149, 07030, Tel. #792-3563. The Rev. Geoffrey B. Curtiss, Rector; Beth Crippen, Steve Nuding, Wardens; Ken Witt, Treasurer. Deputies: Martha Gardner, Frances Henderson, Rudy Knolker.

HO-HO-KUS, Bergen Co., ST. BARTHOLOMEW'S (1904/1914). 70 Sheridan Av., 07423, Tel. #444-5025. The Rev. Daniel W. Krøller, Rector; Leo Winiarski, Scott Wolff, Wardens; Mile Ristich, Treasurer. Deputies: George Garvar, Roger Prior, Katherine Prior.

HOPE, Warren Co., ST. LUKE'S (1828). Main St., P.O. Box 292, 07844, Tel. #908-459-4340. The Rev. William L. Martin, Rector; Edwin Roper, Robert Seman, Wardens; Lois Beck, Treasurer. Deputies: Linda Seman, Robert Seman, Gail Martin.

IRVINGTON, Essex Co., TRINITY (1841/1912). 36 Myrtle Av., 07111, Tel. #372-6095. The Rev. William Beckles, Rector; Victor Petsch, Winifred Kelly, Wardens; Victor Petsch, Treasurer. Deputies: Coghlan Abraham, Flora Hunter, Winifred Kelly.

JERSEY CITY, Hudson Co., CHURCH OF THE ASCENSION (1878/1904). 555 Palisade Av., 07307, Tel. #963-8819. Bishop Jack M. McKelvey, Rector. The Rev. Dr. Edmund Partridge, Bishop's Deputy; The Rev. George G. Swanson, Assistant; Molly Sterling, Warden; Sidney King, Treasurer. Deputies: Vincent Price, Donald Rauenbuhler, Norman Espinoza.

*JERSEY CITY, Hudson Co., GRACE VAN VORST, (1847). 39 Erie St., 07302, Tel. #659-2211. The Rev. Scott A. Kallstrom, Vicar; The Rev. Denise Haines, The Rev. Cornish Espino, Assistants; Ms. Juliette

Parishes and Missions with Clergy, Officers and Deputies

Hayes, Francys Burch, Wardens; Diane Maxon, Treasurer. Deputies: Juliette Hayes, Francys Burch, Christy Hamilton.

JERSEY CITY, Hudson Co., CHURCH OF THE INCARNATION (1910/1971). 68 Storms Av., 07306, Tel. #433-6604. The Rev. Isaac Persaud, Rector; Harold Morris, Carl Boyd, Jr., Wardens; Lydia Threatt, Treasurer. Deputies: Harold N. Morris, Lois Blare Redman, Harry Williams.

*JERSEY CITY, Hudson Co., ST. MATTHEW'S (1915). 1944 Kennedy Boulevard, 07305, Tel. #332-3696. The Rev. Oscar Mockridge, Vicar; Jesse Brown, Fred Gratiot, Wardens; Nathalie Carter, Treasurer. Deputies: Dorothy Fowlkes, Frederick L. Gratiot.

JERSEY CITY, Hudson Co., ST. PAUL'S (1861/1886). 38 Duncan Av., P.O. Box 4176, 07304, Tel. #433-4922. The Rev. Ledlie Laughlin, Rector; William Young, Carola Labate, Wardens; William E. Reiser, Treasurer. Deputies: Carole LaBate, F. Martin Pierce, Lydia Wells.

JERSEY CITY, Hudson Co., ST. STEPHEN'S (1906/1911). 326 Union St., 07304, Tel. #333-6159. The Rev. David Casto, Interim Rector; Paul Goble, Magna Hadley, Wardens; John Satter, Treasurer. Deputies: John Satter, Alan Bodtmann.

KEARNY, Hudson Co., TRINITY (1887/1909). 375 Kearny Av., 07032, Tel: #991-5894. Interim Rector; William Connell, Sharon Hall, Wardens; Donald Finch, Treasurer. Deputies: Sharon Hall, Judy Scherzo, Bill Connell.

KINNELON, Morris Co., ST DAVID'S (1960/1972). 91 Kinnelon Road, 07405, Tel. #838-6696. The Rev. Elaine M. Kebba, Rector; Patricia Crane, Mike Odian, Wardens; Mary Arther, Treasurer. Deputies: Pat Crane, Raymond Crane, Mary Harbinsky.

LEONIA, Bergen Co., ALL SAINTS' (1893/1926). Park Av. & Orchard Pl., 07605, Tel: #947-1233. The Rev. Albert D. Jousset, Jr., Rector; John Cavada, Suzanne Spooner, Wardens; Renee Johnson, Treasurer. Deputies: Suzanne Spooner, John Cavada, Ruth Chao.

LINCOLN PARK, Morris Co., ST. ANDREW'S (1917/1971). 211 Main St., 07035, Tel. #694-5915. The Rev. Paul S. Hunt, Rector; Donald Knapp, Tom Ingram, Wardens; Cheryl Atwan, Treasurer. Deputies: Donald Knapp, Joanne Foster, Frances Trott.

LITTLE FALLS, Passaic Co., ST. AGNES' (1896/1926). 65 Union Av., 07424, Tel. #256-5020. The Rev. C. Edward Keller, Jr., Rector; Thelma Mathews, Robert Mayer, Wardens; James Bray, Treasurer. Deputies: Linda Barnett, A. Carl Meador, Rudi Neuhaeuser.

LIVINGSTON, Essex Co., ST. PETER'S (1916/1978). 94 E. Mt. Pleasant Av., 07039, Tel. #992-1932. The Rev. James Gardner, Rector; Cynthia Brady, Peggy Holloway, Wardens; Carol Smith, Treasurer. Deputies: Peggy Holloway, William Garmany, Elizabeth Wells.

LYNDHURST, Bergen Co., ST. THOMAS' (1888/1945). 300 Forest Av., 07071-2395, Tel. #438-5668. Interim Rector; John Garde, Anthony Porcelli, Wardens; John Sedlock, Treasurer. Deputies: Helene Chimento, Catherine Ochase.

Parishes and Missions with Clergy, Officers and Deputies

MADISON, Morris Co., GRACE (1854). Four Madison Av., 07940. Tel: #377-0106. The Rev. Dr. Robert W. Ihloff, Rector; The Rev. Karen C. Murphey, Associate; Jay Rippard, Hester B. Wharton, Wardens; Laurence Taber, Treasurer. Deputies: Joachim Adamczyk, Bruce Bensley, Carlotta Budd.

MAPLEWOOD, Essex Co., ST. GEORGE'S (1894/1905). 550 Ridgewood Rd., 07040, Tel. #762-1319. The Rev. Anne Wrede, Interim Rector; William Andersen, Tilly-Jo Emerson, Wardens; Hubert Pierson, Treasurer. Deputies: William Lorentz, William Andersen, Jr., Janet Hardy.

MAYWOOD, Bergen Co., ST. MARTIN'S (1926/1954). 29 Parkway, P.O. Box 807, 07607, Tel. #843-5360. The Rev. James W. Thompson, Rector; The Rev. Edmund Jacobitti, Deacon; Mary Beth King, Dorothy Fenniman, Wardens; William Dorn, Treasurer. Deputies: Dorothy Fenniman, John Morgan.

MENDHAM, Morris Co., ST. MARK'S (1873/1957). Seven E. Main St., 07945, Tel. #543-4471. The Rev. J. Carr Holland, III, Rector; Lou Leffler, Mary Hager, Wardens; Joyca Edgeworth, Treasurer. Deputies: Carol Horton, Doug Hager, Louis Leffler.

MIDLAND PARK, Bergen Co., CHURCH OF THE GOOD SHEPHERD (1906/1971). 497 Godwin Av., P.O. Box 326, 07432, Tel. #444-6168. The Rev. Christopher L. David, Rector; Robert Hawkins, Joan Gomes, Wardens, Eleanor Dallal, Treasurer. Deputies: Daphne Lake, Carol Cooper, Roger Waltz.

MILLBURN, Essex Co., ST. STEPHEN'S (1851). 119 Main St., 07041, Tel. #376-0688. The Rev. Cornelius Tarplee, Rector; Robert Marshall, Paul Boegershausen, Wardens; Bryan Carter, Treasurer. Deputies: Jean James, Sheelagh Clark, Robert E. Marshall.

MILLINGTON, Morris Co., ALL SAINTS' (1904/1949). 15 Basking Ridge Rd., 07946, Tel. #908-647-0067. The Rev. Alfred L. Salt, Rector; Ev Stoye, Ed Daken, Wardens; Joseph D'Angerio, Treasurer. Deputies: Lee Iden, Joan Braly, Bill Vogt.

*MILTON/OAK RIDGE, Morris Co., ST. GABRIEL'S (1968). R.D. 2, Milton Rd., 07438, Tel: #697-5688. The Rev. Sarah L. J. Nelson, Vicar; Steven Grieshaber, Bob Pettitt, Wardens; Lynn Caruso, Treasurer. Deputies: Naomi Horsky, Patricia Taylor.

MONTCLAIR, Essex Co., ST. JOHN'S (1899/1902). 55 Montclair Av., 07042, Tel. #746-2474. The Rev. Diana D. Clark, Rector; Jill McNish, Bill Berger, Wardens; Mary Marshall, Treasurer. Deputies: Bobbie Berger, William Nikel, Jacqueline Wheelock.

MONTCLAIR, Essex Co., ST. LUKE'S (1846/1860). 73 So. Fullerton Av., 07042 #744-6220. The Rev. Nicholas T. Cooke III, Rector; The Rev. Jeanette DeFriest, Assistant; Mardi Mauney, Teddy Hawkins, Wardens; Chris Landua, Treasurer. Deputies: Edwin Nicder, Nancy Ross, Mel Hintz.

MONTCLAIR, Essex Co., TRINITY (1916/1959). 19 N. Willow St., P.O. Box 361, 07042, Tel. #783-9050. The Rev. Michael du Plessis, Rector; Frieda Smith, Leroy Swan, Wardens; Pansy Swan, Treasurer. Deputies: Millie Minfee, Alice duPlessis, Edward Jenkins.

Parishes and Missions with Clergy, Officers and Deputies

MONTVALE, Bergen Co., ST. PAUL'S (1893/1953). W. Grand Av & Woodland St., 07643, Tel. #391-3181. The Rev. Philip S. Krug, Rector; Alan Litke, Gary Kline, Wardens; Dorothy Waldt, Treasurer. Deputies: Margaret Litke, June Taber, Robert Bogart.

MORRIS PLAINS, Morris ST. PAUL'S (1920/1955). Hillview Av. at Mountain Way, P.O. Box 104, 07950, Tel. #285-0884. The Rev. Dr. David H. Hamilton, Rector; Eugene Q. Balote, Alfred Glatz, Wardens; Ronald Diamond, Treasurer. Deputies: William L. Heick, Diane Kaczmarek, Ewing Williams.

MORRISTOWN, Morris Co., CHURCH OF THE REDEEMER (1852). 36 South St., 07960, Tel. #539-0703. The Rev. Phillip D. Wilson, Rector; The Rev. Theresa A. Wajnart, Assistant Rector; Charles Dickerson, Cliff Wood, Wardens; James Gauff, Treasurer. Deputies: Barry Adkins, Helen Kennedy, Ajourie Henry.

MORRISTOWN, Morris Co., ST. PETER'S (1827). 70 Maple Av., 07960-5293, Tel. #538-0555. The Rev. David P. Hegg II, Rector; The Rev. Marisa Herrera, Assistant; The Rev. Dr. Charles L. Rice, Associate; Charles Trillich, Michel Belt, Wardens; Clarence Eich, Treasurer. Deputies: Michel Belt, Judy Hegg, Virginia Hummel.

MOUNT ARLINGTON, Morris Co., ST. PETER'S (1894/1990). 50 Edgemere Av., P. O. Box #403, 07856, Tel. #398-1890. The Rev. Kim Capwell, Rector; Barbara Deneka, Wardens; Thomas Bodrogi, Treasurer. Deputies: Vincent Gutwein, Dorothy Gutwein.

MOUNTAIN LAKES, Morris Co., ST. PETER'S (1923). 221 Boulevard, 07046, Tel. #334-4429. The Rev. Patrick Close, Rector; David Fisher, John Pendleton, Wardens; William Haadden, Treasurer. Deputies: David Fisher, John Pendleton

NEWARK, Essex Co., GRACE (1837). 950 Broad St., 07102, Tel: #623-1733. The Rev. George H. Bowen, Rector; Charles Turner, Bruce E. Ford, Wardens; Michael Lindstrom, Treasurer. Deputies: Bruce Ford, John Quartey, Louie Crew.

NEWARK, Essex Co., THE HOUSE OF PRAYER (1847/1849). 407 Broad St., 07104, Tel. #483-8202. The Rev. Bernard Healy, Rector; Janice Newman, Junia Wilson, Wardens; David Yamoah, Treasurer. Deputies: Janice Newman, Douglas Eldridge, Bill Clegg.

*NEWARK, Essex Co., MAR THOMA SYRIAN CHURCH OF MALABAR (1982). 272 Roseville Av., 07107. Tel. #914/376-6530. The Rev. Johnson Matthew, Vicar; Deputy: George Koshy.

*NEWARK, Essex Co., ST. ANDREW'S (1902/1913). 933 S. 17th St., 07108, Tel. #375-3012. The Rev. William Beckles, Vicar; Edna Daley, Anthony Pearson, Wardens; Sebrana Davis, Treasurer. Deputies: Sebrana Davis, Rita Romain, Anthony Pearson.

*NEWARK, Essex Co., ST. BARNABAS' (1852/1867). 305 W. Market St., Box 7178, 07107, Tel. #482-3132. The Rev. Elizabeth Kaston, Vicar; Deputies: Samuel Richards, Shan Atkinson, Joseph Dasent.

NEWARK, Essex Co., TRINITY & ST. PHILIP'S CATHEDRAL (1732/1746). (Incorporated as the Cathedral 1944). 608 Broad St., Office: 24

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Rector St., 07102, Tel. #622-3503. The Very Rev. Petero Sabune, Dean; James E. Churchman, Roger Watson, Wardens; Florence Bustamante, Treasurer, Deputies: Myrtle Seymore, Esmond James, Roger Watson.

NEWTON, Sussex Co., CHRIST CHURCH (1769). 62 Main St., P.O. Box 146, 07860, Tel. #383-2245. The Rev. Joseph D. Herring, Jr., Rector; George Green, Warren Fisher, Wardens; Robert Dobson, Treasurer. Deputies: Donald MacIntosh, Constantine Costa, Curtis Wilson.

NORTH ARLINGTON, Bergen Co., ST. PAUL'S (1914/1954). 11 York Road, 07032, Tel. #991-7252. The Rev. Frederick C. Fox III, Rector; Walter Schaufele, Helen Zook, Wardens; Genevieve Jenny, Treasurer. Deputies: Walter R. Schaufele, Sonny Hu.

*NORTH BERGEN, Hudson Co., CHURCH OF THE TRANSFIGURATION (1919). 79th St. & Palisade Av., 07047, Tel. #869-0769. The Rev. ~~Ralph E. Smith~~, Vicar; Margaret McGill, Joseph Lyew, Warden; William Markowski, Treasurer. Deputies: Joanna Kubik, Joseph Lyew.

NORWOOD, Bergen Co., CHURCH OF THE HOLY COMMUNION (1876/1877). 66 Summit Av., 07648, Tel. #768-0634. The Rev. George A. Kyle, Rector; William Evans, J. Lanier Davis, Wardens; Clifford Lamb, Treasurer. Deputies: Barbara Kyle, William Evans, Marie Evans.

NUTLEY, Essex Co., GRACE CHURCH (1873/1887). 200 Highfield Lane, 07110, Tel. #235-1177. The Rev. Wade A. Renn, Rector; Frances Bouton, Thomas Peters, Wardens; Evelyn Davis, Treasurer. Deputies: Tim Russo, Agnes Cleary, Frances Bouton.

*OAKLAND/FRANKLIN LAKES, Bergen Co., ST. ALBAN'S (1959). Church Lane, Box 35, 07436, Tel. #337-4909. The Rev. Lauren D. Ackland, Vicar; Robert Barker, Marsha Maletta, Wardens; Lorraine Murray, Treasurer. Deputies: Margaret Beyda, Dagl Murphy, John Murphy.

ORADELL, Bergen Co., CHURCH OF THE ANNUNCIATION (1901/1945). 343 Kinderkamack Rd., 07649, Tel. #262-7222. The Rev. George C. Allen II, Rector; Charles Woehrie, Andrea Conklin, Wardens; Anne Reineking, Treasurer. Deputies: Craig Mitchell, John Osborne.

ORANGE, Essex Co., ALL SAINTS' (1876/1885). 438 Valley St., P.O. Box 678, 07051-0678, Tel. #674-4366. The Rev. Donald R. Shearer, Rector; Gladys Stumpf, C. Lawrence Piersol, Wardens; Donald Basile, Treasurer. Deputies: John Brisco, Ed Robinson, Mike Nagle.

ORANGE, Essex Co., CHURCH OF THE EPIPHANY (1901/1905). 105 Main St., 07050, Tel. #676-8886. The Rev. Canon Gervais A. M. Clarke, Rector; Ray Campbell, George Harewood, Wardens; Harry E. Smith, Treasurer. Deputies: Marjorie Griffith, Shephen Hayden, Suzanne Christie.

*PANTHER VALLEY, Warren Co., COVENANT EPISCOPAL MISSION (Ecumenical Ministry). Route 317, Box 337A, Hackettstown, 07840, Tel. #852-5444. The Rev. Emil Augustine, Pastor; Mike Herring, Helen Stiles, Warden; Millard Branch, Treasurer

PARAMUS, Bergen Co., ST. MATTHEW'S (1950/1976). 167 Spring Valley Rd., 07652, Tel. #262-5286. The Rev. Albert J. Keeney, Rector; Edward Johnson, Sal Rotoio, Wardens; Judy Corino, Treasurer. Deputies: Barbara Joosten, Edward Johnson, Elise Ullrich.

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PARSIPPANY/TROY HILLS, Morris Co., ST. GREGORY'S (1964/1982). 480 So. Beverwyck Rd., 07054, Tel. #887-5879. The Rev. Jeffrey B. MacKnight, Rector; Eugene Kelly, Thomas Coulter, Wardens; Jack Baka, Treasurer. Deputies: Glenn Libby, Eugene Kelly, Thomas Coulter.

PASSAIC, Passaic Co., ST. JOHN'S (1859/1902). 215 Lafayette Av., 07055, Tel. #779-0966. The Rev. Allen A. Hinman, Rector; James Tons, Roy Bloom, Wardens; Marion DeGroat, Treasurer. Deputies: Vincent Place, Ernesto Munoz.

PATERSON, Passaic Co., CHURCH OF THE HOLY COMMUNION (1856/1866). 99 Pearl St., 07501, Tel. #742-3553. The Rev. Stanley E. Morgan-Higgins, Rector; Andrew Sims, Edward Johnston, Wardens; Richard McDowell, Treasurer. Deputies: Andrew Sims, Jocelyn Irving.

PATERSON, Passaic Co., ST. PAUL'S (1817/1825). 451 Van Houten St., 07501, Tel. #278-7900. The Rev. Tracey Lind, Rector; Alan Bowen, Patsy Brooks, Wardens; Rosie Grant, Treasurer. Deputies: Alan Bowen, Pat Cumberland, Dolores Musl.

*PATERSON, Passaic Co., TRINITY (1879/1881). 84 Marion St., 07502, Tel. #956-9718. The Rev. Alfonso A. Narvaez, Vicar; Robert Patrick, John Peters, Wardens; John Patrick, Treasurer. Deputies: Ana Hernandez, Dabney Narvaez, Elizabeth McGinnis.

PHILLIPSBURG, Warren Co., ST. LUKE'S (FREE) (1856). 500 Hillcrest Blvd., 08865, Tel. #859-1479. The Rev. Robert F. Bruschi, Rector; David Exley, Shirley Koch, Wardens; Robert Exley, Treasurer. Deputies: Stewart Ferguson, Jean Wadnik, Patricia Roth.

POMPTON LAKES, Passaic Co., CHRIST CHURCH (1798). 400 Ramapo Av., 07442, Tel. #835-2207. The Rev. John A. Rollins, Rector; The Rev. Clarence Searles, The Rev. Robert Colyer, Deacons; George Bogart, Ronald Higgins, Wardens; Gail Schwarz, Treasurer. Deputies: Margaret Lee, Nancy Whiting, Ronald Higgins.

RAMSEY, Bergen Co., ST. JOHN'S MEMORIAL CHURCH (1906/1951). E. Main St. & Franklin Turnpike, 07446, Tel. #327-0703. The Rev. Richard M. Louis, Rector; Susan Brewster, John Lumis, Wardens; Bonnie Chambers, Treasurer. Deputies: Martha Anderson, Barry Hardy, George Stata.

RIDGEFIELD, Bergen Co., ST. JAMES' (1872/1968). 514 Abbott Av., 07657, Tel. #945-0079. The Rev. Francis S. Bancroft, III, Rector; Robert Williams, Sr., Roy Hoffmann, Wardens; E. Joyce Knapp, Treasurer. Deputies: Elean Dolainsky, Bill Neary, Harriet L. Van Dyke.

RIDGEFIELD PARK, Bergen Co., ST. MARY THE VIRGIN (1906/1957). 139 Preston St., 07660, Tel. #440-4343. The Rev. David C. Brown, Rector; C. Robert Jacob, Dorothy McCarroll, Wardens; Patrick Jacob, Treasurer. Deputies: Harriet Slaughter, C. Robert Jacob, Dorothy McCarroll.

RIDGEWOOD, Bergen Co., CHRIST CHURCH (1864/1865). 105 Cottage Pl., Box 764, 07451, Tel. #652-2350. The Rev. Margaret B. Gunness, Rector, The Rev. Mark A. Lewis, Associate Rector; The Rev. Harry Whitley, Priest Associate; John Snyder, David Sayles, Wardens; Janice Lusk,

Parishes and Missions with Clergy, Officers and Deputies

Treasurer. Deputies: Maurice Bolmer, Marjorie Christie, Richard Freimuth.

RIDGEWOOD, Bergen Co., ST. ELIZABETH'S (1923/1926). 169 Fairmount Rd., 07430, Tel. #444-2299. The Rev. Ashley Neal, Priest-in-charge; The Rev. Richard Chasse, Assistant; Raymond Gilmartin, Ronald Rayevich, Wardens; William Maletz, Treasurer. Deputies: Marion Barnett, George Mackie, Myles Williamson.

*RINGWOOD, Passaic Co., CHURCH OF THE GOOD SHEPHERD (1901). 80 Margaret King Av., Box 363, 07456, Tel. #962-9510. Interim Vicar: Maryland Milligan, Sylvia Rivera, Wardens; Essie Van Dunk, Treasurer. Deputies: Maryland Milligan, Essie Van Dunk, William Van Dunk.

ROCHELLE PARK, Bergen Co., ST. PETER'S (1909/1959). Rochelle & Becker Aves., 07662, Tel. #845-6710. The Rev. Richard C. Wrede, Rector; Charles O. Sontag, Barbara Hinckley Wardens; Norma Sontag Treasurer. Deputies: Louise Kern, Carol Meritai, Carol Parkerton.

RUTHERFORD, Bergen Co., GRACE (1869). 128 W. Passaic Av., 07070, #438-8623. The Rev. Dr. Edward E. Martin, Jr., Rector; John Fitzgibbon, William Muller, Wardens; Richard Erickson, Treasurer. Deputies: Doris Lynyak, Eleanor Hudak.

*SECAUCUS, Hudson Co., CHURCH OF OUR SAVIOUR (1924). 191 Rte. 153, 07094, Tel. #863-1449. The Rev. David P. Kern, Vicar; Eleanor Reuther, Edna Mondadori Wardens; Donald Roberts, Treasurer. Deputies: Eileen Hodges, Donald Roberts, Ruth Olsen.

SHORT HILLS, Essex Co., CHRIST CHURCH (1882/1883). Highland Av. & Forest Dr., Box C., 07078, Tel. #379-2898. The Rev. Canon Leonard Freeman, The Rev. Mark Pendleton, Assistant; Douglas A. Yorke, David G. Vickroy, Wardens; Stover Babcock, Treasurer. Deputies: Robert Tansill, S. Taylor, Juli Towell.

SOUTH ORANGE, Essex Co., CHURCH OF ST. ANDREW & HOLY COMMUNION (1859). 160 W. South Orange Av., 07079, Tel. #763-2355. The Rev. Jonathan B. Percival, Rector; Faith Brown, Richard Grove, Wardens; Barbara Van Doren, Treasurer. Deputies: R.B. Grove, Faith Brown, Don Thomas.

SPARTA, Sussex Co., ST. MARY'S (1919/1978). 85 Conestoga Trail, Box 235, 07871, Tel. #729-3136. The Rev. Robert B. Dendtler, Rector; The Rev. Luke Nelson, Associate Rector; Jack Lynch, Gary Templeman, Wardens; Richard Stone, Treasurer. Deputies: Bernard Cunliffe, Richard Stone, John Lynch.

SUCCASUNNA, Morris Co., ST. DUNSTAN'S (1963/1980). 179 S. Hillside Av., 07876, Tel. #584-4233. The Rev. Robert T. Mason, Rector; The Rev. Nancy Talmage, Priest Associate; Scott Sargent, Donna Esposito, Wardens; George Caras, Treasurer. Deputies: Kathy Jones, Barbara Piccirillo, Kathy Frain.

SUMMIT, Union Co., CALVARY (1854/1861). 31 Woodland Av., 07901, Tel. #908-277-1814. The Rev. William H. Strain, Rector; The Rev. Gregory A.M. Cole, Assistant Rector; Bruce Rosborough, Susan A. Watts, Wardens; Noel T. Carey, Treasurer. Deputies: Noel Casey, Bill Agnew, Bruce Rosborough.

Parishes and Missions with Clergy, Officers and Deputies

TEANECK, Bergen Co., CHRIST CHURCH (1914). 480 Warwick Av., 07666, Tel. #893-4502. The Rev. Louis Braxton, Rector; Beryl Bryant, William Madison, Wardens; Swithin Kwemena-Poh, Treasurer. Deputies: A. Alexander, B. Whitter, L. Lewis.

*TEANECK, Bergen Co., MAR THOMA SYRIAN CHURCH OF MALABAR. c/o Christ Church, 480 Warwick Av., 07666. The Rev. Johnson Matthew, Vicar; Deputy: T.M. John

TEANECK, Bergen Co., ST. MARK'S (1925/1963). 118 Chadwick Road, 07666, Tel. #836-7275. The Rev. Lucinda R. Laird, Rector; Kathy Pastryk, Doris Mardirosian, Wardens; Inez Saley, Treasurer. Deputies: Karen Booth, Ellen Neufeld, Michael Neufeld.

TENAFLY, Bergen Co., CHURCH OF THE ATONEMENT (1868/1871). Highwood Av. & Engle St., 07670, Tel. #568-1763. The Rev. John P. Croneberger, Rector; The Rev. Barry Stopfel, The Rev. Dr. Fred Alling, Associate Rectors; Audrey Spencer, Alfred Kane, Wardens; Erich Harz, Treasurer. Deputies: Lila H. Kane, Alfred B. Kane, Dean Weber.

*TENAFLY, Bergen Co., ST. PAUL'S CHURCH OF SOUTH INDIA (1989). c/o Church of Atonement, 97 Highwood Av., 07670, Tel. #568-1763. The Rev. Thomas Ninan, Vicar; Daniel David, Mammen Matudi, Wardens; Kurien Kochy, Treasurer.

TOTOWA Borough, Passaic Co., CHRIST CHURCH, (1921/1962). 329 Totowa Rd., 07512, Tel. #595-0349. The Rev. Mark W. Waldon, Rector; Lee VanDenburgh, Judith Provenzale, Wardens; Shirley Gerhardt, Treasurer. Deputies: Shirley Gerhardt, Donna Rush, Lee VanDenburgh.

TOWACO, Morris Co., CHURCH OF THE TRANSFIGURATION (1921/1991). 9 Two Bridges Rd., 07082, Tel. #334-2882. The Rev. Jo-Ann R. Murphy, Rector; Ned Peirce, Lisa Hempelman, Wardens; Bob Perkins, Treasurer. Deputies: Susan Meyer, Carolyn Di Hile, Barbara Austin.

UNION CITY, Hudson Co., GRACE (1884/1893). 3901 Park Av., 07087, Tel. #867-9412. The Rev. Oscar Gonzalez, Rector; Patricia Patterson, Francisco Ross, Wardens; Bernardo Valdes, Treasurer. Deputies: Lillian Gonzalez, Gustavo Gonzalez, Leonor Sacone.

UNION CITY, Hudson Co., ST. JOHN'S (1846). 16th St. & Palisade Av., 07087, Tel. #348-3966. The Rev. Katrina M. Swanson, Rector; Anthony LoBue, Pauline Luton, Wardens; Wilbur Kuffer, Treasurer. Deputies: Lorraine Gerbehay, Anthony LoBue, Marta Borrali.

UPPER MONTCLAIR, Essex Co., ST. JAMES' (1887/1888). 581 Valley Road, 07043, Tel. #744-0270. The Rev. ~~Frederick P. Deewell~~, Jr., Rector; The Rev. Carol Burnside, Assistant; Bard Langstaff, Sharon Snead, Wardens; Sarah Eggleston, Treasurer. Deputies: Susan Ciancimino, Glenda Kirkland, Peter Vansyckle. *Rev Edmund Partridge I*

*VERNON, Sussex Co., ST. THOMAS' (1981). R.R.4, Box 225, Rt. 94, 07462, Tel. #764-7506. The Rev. Steven L. Steele, Vicar; Nancy Wiedbrauk, Bill Schullien, Wardens; Johanna Kelter, Treasurer. Deputies: Garry Kelter, Nancy Wiedbrauk, Carol Stromek.

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VERONA, Essex Co., CHURCH OF THE HOLY SPIRIT, (1929/1957). 36 Gould St., 07044, Tel. #239-2830. The Rev. Edward Hasse III, Rector; Richard Ames, Marion Lawrence, Wardens; Frances Patton, Treasurer. Deputies: Marian Lawrence, Edith Ewing, Jeff Evans.

*WANTAGE, Sussex Co., CHURCH OF THE GOOD SHEPHERD (1871). 200 Route 23, 07461, Tel. #875-7108. The Rev. W. Alan King, Vicar; Donald Larson, John Tyler, Wardens; Bea Kota, Treasurer. Deputies: Joan Lodge, Denny Lodge, Don Larson.

WASHINGTON, Warren Co., ST. PETER'S (1881/1964). 127 Broad St., 07882, Tel. #689-1019. The Rev. Carolyn Bruschi; Assistant Rector; Patrick McCormick, Jayne Garretson, Wardens; Bob Garretson, Treasurer. Deputies: E. George Krug, Anne Paul, Gary Hicken.

WAYNE, Passaic Co., ST. MICHAEL'S (1937/1986). 1219 Ratzer Rd., 07470, Tel. #694-1026. The Rev. John A. Donnelly, Rector; The Rev. Ellen A. Donnelly, Rector; James Newell, Patricia Vine, Wardens; Kenn Chadwick, Treasurer. Deputies: James Newell, Niles Ring, Jan Tichansky.

*WEST MILFORD, Passaic Co., CHURCH OF THE INCARNATION (1951). 253 Marshall Hill Rd., 07480, Tel. #728-3771. Interim Vicar; Wade Cory, Bill Calcagno, Wardens; Frank Fleet, Treasurer. Deputies: Susan Calcagno, Gwen Gangi, Patricia Watts.

WEST ORANGE, Essex Co., CHURCH OF THE HOLY INNOCENTS' (1871/1933). 681 Prospect Av., 07052, Tel. #731-0259. The Rev. Abigail Hamilton, Rector; William Mollard, Linda Lukasik, Wardens; Virginia Smith, Treasurer. Deputies: Michael Lukasik, Linda Lukasik, Virginia Smith.

WEST ORANGE, Essex Co., CHURCH OF THE HOLY TRINITY (1907). 315 Main St., 07052-5703, Tel. #325-0369. The Rev. Barton Brown, Rector; The Rev. Wallace Coursen, Deacon; Edith Wilson, Robert Garvey, Wardens; Lillian Ferrie, Treasurer. Deputies: Denise Force, Lois Gray.

WEST ORANGE, Essex Co., ST. MARK'S (1827). 45 Main St., 07052, Tel. #736-0212. The Rev. H. Robert Ripson, Rector; The Rev. David Waweru, Assistant Rector; Phyllis Biggs, John Meehan, Wardens; Richard Werner, Treasurer. Deputies: Jerry Hines, Malcolm Jones, Bernice Ripson.

WESTWOOD, Bergen Co., GRACE (1906/1925). Nine Harrington Av., 07675, Tel. #664-0407. The Rev. H. Gaylord Hitchcock, Jr., Rector; The Rev. William A. Butz, The Rev. James W. Delaney, Deacons; Anne Moore, Lawrence Sunden, Wardens; Anne Tait, Treasurer. Deputies: John Dowdie, Michael Rehill, Anne Tait.

*WOOD-RIDGE, Bergen Co., ST. PAUL'S (1913/1952). Center & Humboldt Sts., 07075, Tel. #438-8333. The Rev. Jacob David, Vicar; August Brummer, Ruth Polifronio, Wardens; Carol Christensen, Treasurer. Deputies: Howard Wrede, Evelyn Shedd, Edith Hager.

DIOCESE OF NEWARK - 118TH ANNUAL CONVENTION

Address by

The Right Reverend John S. Spong, D.D.

To the members of the 118th Annual Convention of the Diocese of Newark. May grace and peace be yours in the name of Christ.

1991 may well go down as one of the pivotal years in the history of the world - ranking with the sacking of Rome in 410, the battle of Tours in 732, the signing of the Magna Carta in 1215, the communist revolution of 1917, the rise of Adolph Hitler in 1933 and the unleashing of the atomic era in 1945. Each of those events changed the shape of civilization for years to come. That will be the judgement of historians when 1991 is viewed in the future.

The rumble of freedom that began in 1988 in Poland spread to East Germany and the Balkans, that was suppressed for a moment in Tiananmen Square, finally reached its crescendo in the Soviet Union in the latter days of 1991. First, the Baltic states demanded independence only to receive ultimatums enforced by Russian tanks rolling down their streets as recently as last summer. But both the spark they struck and the idea they represented were too powerful for mere tanks to destroy and so freedom erupted again and again: in Kiev, in St. Petersburg, in Minsk and in Moscow, creating a tidal wave that, before the year was out, had changed dramatically the face of the world. The Soviet Union no longer exists. Mikhail Gorbachev, who actually began the revolution and whom history will remember quite fondly, could not stay ahead of the forces he unleashed and so he became both the John-the-Baptist, the herald of things to come, and the last victim as the future he made possible finally overwhelmed him.

So we find ourselves living at the dawn of a new era in which a new frame of reference will inevitably usher in a new consciousness, presenting us with new challenges, new threats and new possibilities. It will be years before we know all that this revolution entails. But for now there are some attitudes to be changed and some lessons to be learned. Among them are the following:

First, those we have long thought of as our enemies must now be treated as friends. The New Republics of the former Soviet Union and the former satellite states of Eastern Europe are today quite fragile both politically and economically. It is not only a Christian and humane thing to do to send them massive aid but it is also a political necessity to which the advanced nations of the west and east must respond quickly. I endorse Mr. Bush's call for this aid.

Secondly, since World War II the foreign policy of this nation and the massive military industrial complex of the western world has focused on communism as an external threat to our way of life. Cold war politicians have achieved their power riding the crest of the "red fear". In response to that fear this nation built irrational levels of destructive power, enabling us to have and to justify the absurd military capability of killing every person in the world twenty times. Indeed, the organization of our life over against this external enemy permeated the whole life of our society. Every social "ill" was blamed by someone on communism. Liberal social legislation was attacked as communist leaning. Joseph McCarthy battered the Bill of Rights in the name of snooping out communists. Today, with remarkable suddenness, the threat is gone and there is nothing to fear. So now we wonder - around what issue will the energy of our society be organized in the future and who will be the new victims and the new beneficiaries?

Thirdly, we need to ask, what will happen to capitalism itself once the threat of communism has been removed? In a very real way it was the threat of communism that assisted in the humanization of capitalism in this century. Graduated income tax and social legislation, including social security, welfare payments to those who are unemployed, food stamps for those who are hungry - these all humanized the system of capitalism. At least one motivation for this social legislation has been to keep the rich from getting too rich and the poor from getting too poor, and thus to defuse the explosive breeding grounds of poverty and hopelessness in which communist revolutions historically have been born.

But now this external threat to our way of life no longer exists. Some wonder, will capitalism once more turn to its 19th century pre-communism roots and be fueled only by greed at the expense of powerless people? In the last decade, while we watched international communism disintegrate, we also have witnessed the frightening rise of this capitalistic greed lurking inside the economic structures of this country, creating time after time a disillusioning corruption in high places. Names such as Ivan Boesky, Michael Milikan, Leona Helmsley and even Solomon Brothers come immediately to mind. We also see enormous executive bonuses being paid by companies that at the same time are losing money and laying off workers. We have witnessed in the last decade a meteoric rise in homelessness and hunger in this affluent land. A recent New York Times article suggested that American children are less well off in 1991 than they were in 1960. We have witnessed epidemics we cannot control, shoddiness in products that bear the "Made in America" label, an inability to compete as once we did in foreign markets and many others signs that bode ill for the future. The fall of the Soviet Union has removed the pressure felt in a capitalist society to guard against the kind of greed that lines the pockets of the wealthy while it victimizes the weak and the powerless. What will now keep us sensitive and caring becomes a crucial issue.

This nation will inevitably undergo a dramatic reordering of its national priorities and the values that we as a people most deeply espouse will be revealed. A shift away from military spending into other areas of life will be accomplished. The shift will come far more slowly than it needs to come because the voices of the military industrial complex are so powerful that they will allow their enterprise to decline only gradually. But politically, it will be harder and harder for the average citizen to believe that the Noriegas, the Saddam Husseins and the Moammar Khadaafys of this world offer great military threats to our national security.

So change will come. The only real question is, change to what? Will tax dollars go to rebuild infrastructure, to provide adequate health care for all, to reconstruct under the most disadvantaged the safety net that has been all but obliterated in recent years, to fight the ancient prejudices of race that still rend this society, to restore public education to levels of credibility that it does not today possess, to make housing for young people affordable once again and thus to build hope for the future in those for whom hopelessness is today their common experience? Or will we continue to manipulate the economic order so that the disparity between rich and poor continues to grow? Only time will tell how these questions will be answered, but they represent the issues around which a battle for the soul of this nation will be fought. I hope the Christian church in all its forms will engage this battle.

I file one final caveat out of the history of 1991. One we need to hear and even more, need to understand. The Soviet Union did not fall to an external enemy. No foreign army marched on Moscow, no enemy shots were fired. The Soviet Union fell to an internal sickness. It fell to its own

top-heavy, insensitive bureaucratic structure. It fell because it no longer met the needs of its citizens. No nation is immune to internal decay. Our nation could be the next super power to fall to similar internal enemies. Perhaps a word to the wise will be sufficient.

The Christian Gospel does not have a specific political or economic agenda, but it does have a value system that demands to be heard. That value system is summarized quite simply in our baptism covenant when we are called to respect the dignity of every human being. Our biblical heritage proclaims that every human being is created in God's image, loved by God in Jesus Christ and called by God's Holy Spirit into the fullness of life. That is the heart of our Christian gospel which must underlie everything we do politically and economically. The question before the church is how do we Christians help our nation to live out that value system when it faces its poorest, weakest, most disadvantaged citizens? Time will surely reveal the values in which this nation really believes.

Beyond the caring for our people there is a worldwide responsibility that power inevitably places upon this nation. The protection of the world's environment is at the top of that list and that also involves theological and ethical considerations. The first priority in environmental protection, in my opinion, is to limit the growth of population worldwide. This nation was assisting in that process until the election of Ronald Reagan in 1980. At that time, to pay off political debts at home, Mr. Reagan curtailed the flow of family planning education and birth control technology to the underprivileged nations of the world on the flimsy grounds that the clinics that dispensed these resources worldwide also did abortion counselling. The result of that political decision has been a dramatic new rise in the world's population since 1980.

I regard that decision as politically inexcusable and ethically compromised. I am no longer willing to tolerate naive religious prejudices against birth control when they in fact are being used to threaten the survival of the human race. I believe that sex education and effective family planning are moral imperatives in our time. It is also now well documented that the low status of women the world over increases the prospect of population explosion. When women are allowed to be educated and to become economically productive citizens, the size of their families decreases dramatically. It is not surprising then that groups opposed to birth control also continue to define women in very stereotypical patterns in terms of their biology, not their humanity. This world has limited resources and the unwillingness of human beings to curb their breeding practices is the ticking bomb of ultimate human genocide. I am proud that our church at every level has endorsed effective family planning and safe birth control as both moral and necessary. I urge us not to be bashful or quiet in proclaiming that stand abroad.

When we drop to the level of our State of New Jersey and its concerns, 1991 was not a good year. The recession was real and it fell most heavily upon the urban poor, though it was felt also in our most affluent circles. This past year was also not one in which public school education, the great hope of the poor, improved in our urban areas. This state had an election in 1991, in which the primary issue was whether to endorse or dismantle the higher taxes of the Florio administration designed primarily to provide investments in our urban schools. Not surprisingly, those who advocated tax cuts were swept into office. It was, in my opinion, the most shallow political campaign and in many ways the most dishonest I have ever witnessed. Republicans attacked high taxes and Democrats were defensive about high taxes. No one, however, addressed the real issues of how we are to solve the problems of public education in this state. Those who ran

against the tax increases never once said how they would address the issue of New Jersey's inadequate public schools without tax dollars. Their appeal was only to the greed of the tax payers.

My brothers and sisters, no matter what it costs, no matter what the source of the money, this state, which is the second wealthiest state in the Union on a per capita basis, must address the problems in public education, especially in urban areas. We must give the children of the poor a chance to improve their lives. Historically education has been the doorway to opportunity for the poor, but it cannot be that if the poorest schools in this state are serving the most disadvantaged children. The deck is stacked against the poor and the children of the poor are perpetually victimized. Poorly fed students do not learn easily. Poor nutrition in early years is known to dull the brain. The ill effects of pollution also fall most heavily on the poor neighborhoods that do not possess the political power required to keep toxic wastes from entering most heavily into their environments. That playing field is not even. So, I am not talking about this state providing something so shallow as "fair treatment". There is nothing fair about one part of our citizenry always having to go uphill. We need to overcompensate in those school districts where disadvantages are highest. Public school teachers must be evaluated and the best teachers sent, with higher pay, to the most disadvantaged districts.

A master education plan for this state is a pressing necessity and it is now being discussed. That plan will require better teachers, who are paid better salaries and who will work longer school days and more school days. The educational opportunities must be controlled by state standards but locally adapted so that special learning programs will be geared to the particular needs of each community. The citizens of our state should be able to look to the public school personnel and physical structures for the kind of caring that encourages learning and remedial work wherever it is necessary. Why can not our public school buildings be engaged in the evenings and on weekends in such tasks as adult education, job retraining and cultural enrichment? Why is the school year limited to 180 days? Children in other nations now go to school 250 days a year. Why are these buildings not beehives of activity in every community, offering to all the hope for a better life? One obvious reason is that these goals cost money - tax money. But I am convinced that whatever it costs to provide this resource for our people and our children we, the citizens of this state, must be willing to pay. If that requires higher taxes, then so be it. It is simply an inadequate response for politicians to oppose higher taxes without suggesting alternative methods to accomplish what must be the highest priority of this state and of this nation.

According to the New York City Department of Corrections, ninety percent of the male inmates of the city's prisons are the former dropouts of the city's public schools. Incarceration of each inmate, the department notes, costs the city nearly \$60,000 every year. Would you not rather invest your tax dollars in hope than to force them to be used to contain those so victimized by the system that they have no hope?

The political leadership of this state has undergone a tremendous shift in the last election. The priority given to public education in urban areas must not be a victim of this shift. I urge the new Republican leadership to face this issue squarely. The time for anti-tax rhetoric is over. Effective public school education for the urban areas must be financed and those who now are in the elected positions of public power must address this problem and solve it. For any elected official to continue to play politically to the greed of suburbia, which would put tax savings above

the last chance urban children have to escape their cycle of despair, is not, in my opinion, a moral option for our political leaders.'

Concentrating now on the life of the church, nationally, we witnessed in 1991 great progress on justice issues such as fighting racism, sexism and homophobia. But 1991 was nationally and internationally a year of continued ecumenical deterioration. The Vatican waited for ten years before responding officially to the Anglican-Roman Catholic International Consultation, which worked long and hard to reach common agreement on such issues as ministry and sacraments. When the response came it was discouraging. Suddenly the Roman Catholic leadership has now asserted that various doctrines regarding Mary and agreement on Papal infallibility were prerequisites to any further progress. Since they surely know that those are demands the Anglican communion will never accept, they are in fact ending further discussions. The great ecumenical spirit that marked the reign of John XXIII, has vanished. To this ecumenically destructive Vatican response Anglican leaders, from the Archbishop of Canterbury to the Presiding Bishop of our church, issued statements that tried to be polite and hopeful, but which revealed only amazement and hurt. I will, this spring, deliver a major paper on the status of the ecumenical movement, especially in regard to this Anglican/Roman Catholic dialogue, so I will say no more on this subject at this time, except to register a genuine sadness.

In our diocese the arrival of Bishop McKelvey onto our staff and into our common life has been a tremendous source of new energy for us all. Bishop McKelvey has entered the episcopacy like he was born for this role. He brings great personal skills, compassion, a living faith and godly patience to his tasks. I do not believe we could have found anywhere a better Suffragan Bishop for this diocese and I thank the members of this convention for choosing and electing him and I thank Jack McKelvey for giving himself so completely and so powerfully to this ministry. The core staff of John Zinn, Michael Francaviglia and Karen Lindley also constitute an exciting and competent team. The pattern of other dioceses coming to Newark to claim our leading clergy for their positions of leadership continued in 1991. Cynthia Black became the Dean of the Cathedral in Kalamazoo and Richard Bower became the Dean of the Cathedral in Syracuse. The Diocese of Rochester has taken Jorge Gutierrez, Rhode Island has taken Craig Burlington and Michigan has taken Anne Cox, both to be rectors of major parishes in those states.

We have also lost to retirement some strong diocesan leaders, but the ranks of our younger clergy continue to be filled by transfer and ordination so that the national leadership of this diocese remains strong year after year, and this is noted in the larger church's response to our diocesan initiatives.

The reports by our Task Force on Human Sexuality, our Task Force on the Bible as the Word of God and our Task Force on the Environment have each helped to shape the national debate within our church.

At this Convention we will hear the final report of our Task Force on Episcopal Identity, chaired by Nick Cooke of St. Luke's, Montclair and Gerie Jeter of St. Andrew's, Harrington Park. This report has proven to be one of the most exciting and debated papers that many of us have read. It defines the church in relation to modernity and charts a path to move us into the future. Some have been unsettled by the sweep of the vision in this paper. Others have warmly welcomed its insights. I have received letters from around the country telling me that if this paper is a picture of what the church is capable of being, then they plan to come back to such a church. This report has offered hope to many. Its critics have been those who somehow feel that the major task of the church is to repeat the

ancient theological formulations. I ask these critics to recognize that what we today call ancient theological formulations were in their day nothing but powerful interactions between the gospel and the modernity of that bygone era. This document calls us to escape the idolatry of yesterday's conclusions and to be part of the dialogue between the gospel and today's world. Growth is always disturbing and this report calls the church to grow. Because it does that it presents us with a vision of the church that is also vigorous, exhilarating and revealing marvelous signs of new life. When this report is placed before us for debate, I hope we will welcome and enter the process of discovering how we can, with integrity, be the body of Christ living in the last decade of the twentieth century. I also hope we will not hide behind those who are frightened in their attempts to table, to amend to death or to filibuster the report into oblivion. It is too fine a report to receive that kind of disposition.

I also commend to your attention the report of the Task Force on Aging, the report of the Task Force on Clergy Ethics and the preliminary reports of the Task Force on Racial Inclusiveness and the Task Force on Ministry 2000. These last two reports require no action but they point us toward next year when their recommendations could wake up the 119th convention with a start.

The Task Force on Racial Inclusiveness in 1993, will seek to raise our consciousness dramatically and call us to test the way we say we believe. The Task Force on Ministry 2000 will be proposing some fundamental changes in the concept of the deployment of the resources of ordained clergy and in the use of physical church structures that will surely engage us deeply next year. 1993 should be a year not to miss being a delegate.

I am proposing at this convention that one new Task Force be established - a Task Force on Children and Teenagers, to look closely at the place of our children in both church and society. I have asked Edward Hasse, rector of Church of the Holy Spirit, Verona, to chair this Task Force. We have assembled a powerful group of interested and competent persons for membership. I have asked this group to delve into those frightening areas of physical abuse, sexual molestation and incest that appear to be the experience of such a high percentage of our children that the imagination is staggered. I have asked them to help us understand why alcoholism and drug use are still rising among our children, why suicide is the third highest killer of teenagers, why sexual activity is rampant today among those 12 to 14 years old, why the values that our society talks about are not the values by which this society or its children live. I've asked this task force to speculate on what kind of world we are constructing in the way we treat the children of this generation. This task force needs, I believe, your endorsement and even more importantly, your mandate that they report to you in 1993 or 1994, as they are able, with specific resolutions by which our church can address these issues. I want the members of this convention to be able to interact with the findings of this task force and to cast your votes so as to make their report reflect the convictions of this convention.

As we enter 1992, we are in the third year of our no quota, no share stewardship program, called fifty-fifty giving. That program has been accepted and implemented positively by the vast majority of our churches. The rise in total parish income and the rise in pledges from our churches to the diocese in this recession year speaks well of our commitment. In 1989, when we, by convention action, adopted the no-quota system we made a pledge to one another that we would honor certain principles so that our voluntary system would rest upon a firm foundation. The spirit of the system is that no church would pledge a percentage to the diocese less than the percentage

of their income represented by their share in the 1989 budget. If income went up, the dollar amount of their diocesan pledge would rise. If parochial income went down the dollar amount of their pledge would go down, but no one would cut the percentage figure. That was our understanding. To that understanding the members of this convention pledged their word. The vote was, as I recall, almost unanimous. In the first year, as I reported at our last convention, six churches violated that common commitment by lowering the percentage of their pledge. We intervened in those churches to call them to accountability. Two of them returned to our common standard.

Because actions contrary to our common agreement strike at the very heart of the financial security and trust of this diocese, the four remaining churches have been monitored regularly and this issue has been and will be discussed on every episcopal visitation until each church has restored its pledge to its original percentage.

This year six other churches have cut the percentage of their pledge beneath the level to which we had all agreed. Three of these parishes are troubled churches in Hudson County and we are in touch with them about their future. Two other churches made their cuts in consultation with diocesan leaders and together we sought to work out the serious internal financial problems they were experiencing and we have come to a common agreement that we hope will restore this percentage within a year or two at most. This means that only one church in 1992 cut its percentage with no consultation with the diocese. I have asked the rector and vestry of our one percentage-cutting church to reconsider this commitment out of the need to be accountable to our common life and I look forward to hearing from them soon. This record of maintaining our standard of giving constitutes a high level of trust of which we can be proud. It would be a signal achievement if this church's response would bring us to one hundred percent in our third year of percentage-based giving. Let me state clearly that this diocese does hold the percentage of giving in 1989 to be the floor underneath our common life and it is our hope that the congregations that have in the last two years fallen beneath that floor will work to restore their part in the integrity of our common life. The VOICE reported a percentage cut at both St. Luke's, Montclair and St. David's, Kinnelon. That report was based upon inaccurate data conveyed to the VOICE. Neither church has lowered its percentage and we all regret any embarrassment that the published inaccuracy might have created.

In my 1984 Convention address I said the following: "I believe in tithing. It is a discipline of my spiritual life that helps me to know who I am, that defines my values and orders my priorities". I believe this even more strongly today. I call upon our churches to make stewardship a top priority in 1992 by creating a committee charged with designing a year-round program of stewardship. Our diocesan stewardship commission stands ready to help in that effort.

During this past year I have given eighty-seven public lectures, almost all of them based on the Bible, and about eighty percent of them delivered to churches or gatherings within this diocese. These have included Bible classes delivered on Episcopal visitations, Diocesan Lenten lectures and the New Dimensions lecture series. I am deeply grateful for the response this educational activity has received but the contributions a bishop can make to ongoing adult education are at best hit and run. This perception has in turn caused me to take a hard look at the program of Christian education offered by the churches of this diocese. We have some parish education programs that are rich and fulfilling, but, my sisters and brothers, we have many congregations that offer little or nothing in the way of effective Christian education.

One of our problems, I believe, is the time at which we schedule our worship services on Sunday morning. Worship at 8:00 a.m. and 10:00 a.m. has become the norm for our diocese. My experience, however, is that this worship schedule makes the inclusion of effective Christian education difficult to implement. For far too many of our churches the only adult education comes in the sermon. It is my conviction that adult education is a crying need in the post-Christian world and that the sermon alone cannot carry the adult education needs of the Christian church.

I challenge the churches of this diocese to place into your Sunday morning schedule a significant educational opportunity for both adults and children. It will require time - up to an hour - and the hard work of preparation. I feel very strongly that the priest should be the primary educator in his/her congregation. Congregations, I believe, have the right to expect of their ordained leader each week both a significant sermon and a well-prepared adult class. Clergy have a right to expect their congregations to support this endeavor by both their attendance and by their understanding that these tasks require time for study and preparation if this educational component of our common life is to be competent and exciting.

The Christian education needs of our children also must not be neglected. An effective church school program enriches the life of a congregation and is a major attractor of new families, but an effective church school program requires adults who are willing to teach and a priest willing to train, undergird and support that teaching ministry. I urge our churches who have the eight and ten o'clock schedule to consider changing to 8:00 and 10:30, or 7:30 and 10:00, so that a full hour of Christian education might be added to the Sunday schedule, and I further urge that this be given the highest priority in the coming year. Your bishops would welcome the opportunity to lead this class on our Episcopal visitations.

Let me now touch briefly on a few other diocesan activities that stand out in our common life.

A major initiative undertaken this year by our Suffragan Bishop has been to bring up once more the issue of a permanent Camp and Conference Center and to force us to make a definitive decision. We have run our camp in what is increasingly an inadequate center, owned by the Newark YMCA. That YMCA is today in Chapter eleven bankruptcy and the future of their camp facility is in doubt. If we are going to remain in the camping business then we must, at the very least, have a long term lease that will justify the capital investments necessary to make the facility useable. Bishop McKelvey has appointed a Camp & Conference Investigative Committee, chaired by Mr. John E. Lynch of St. Mary's Church, Sparta, and we ask that they report to us in 1993.

The Oasis, our ministry to gay and lesbian people, their families and their friends, is now making a tremendous difference in the lives of many people in this metropolitan area. Gay and lesbian people are once again hearing the words of Christ's welcome in the church and they are responding by returning to their spiritual home. The Oasis is still fragile financially but it is powerful spiritually. David Norgard, the Executive Director, has been invited to tell The Oasis story in Toronto, Ontario in February and in London, England next April. It is fascinating to watch the contagious appeal that a ministry possessing integrity and competence has both locally and throughout the world.

Finally, a personal word. Before our Suffragan Bishop was elected, by vote of the Standing Committee and with the concurrence of the Diocesan Council, I was granted a sabbatical leave of four months this year. I cannot tell you how much I look forward to that opportunity. To make it

even sweeter Cambridge University in England has elected me to a Quatercentenary Fellowship at that great center of learning, so beginning in April and ending in July I will be a student at Emmanuel College of Cambridge University. I have also been invited to be a guest lecturer at Cambridge, Oxford, the University of Leeds and the University of Essex while we are in England. It is also my hope to complete the manuscript for my next book while on this sabbatical.

My study and writing life has grown in importance to me in the last decade. My books have played a major role in the great debates that have rocked the church in this nation and around the world. I am ever so grateful to this diocese for supporting and encouraging my vocation to make this bishop's office also be a teaching office.

I am deeply convinced that a vigorous and alive church must grapple with the issues of its day or it will sink into the mire of irrelevance. I grant that this stance opens the doors to controversy but that is a price to be paid joyfully. In my experience, more people are repelled from the church by boredom than they are by controversy. Does anyone think that the church of the future will be led by those who are afraid to engage the issues of today and tomorrow? Must we not risk controversy if we are going to speak of Christ with integrity and power in our post-Christian age? By the Grace of God that is what we are about in this diocese.

I enter my seventeenth year as your Bishop next summer. I shall mark that milestone in Cambridge preparing for the role of leadership that the decade of the 90s will call out from me and from all of us. This is an exciting diocese, blessed with clergy who are competent and open; with lay people who are hungry and responsive. I am proud to be a part of your life. I am pleased to represent you wherever I go. Above all, I am honored that the identity by which I will be known long after I have departed this world is that Jack Spong was the Bishop of Newark. I thank you for giving me that incredible privilege.

Friday, January 24, 1992

1/24/92

ANNUAL DIOCESAN CONVENTION MINUTES

The 118th Annual Convention of the Episcopal Church in the Diocese of Newark was held on Friday, January 24, and Saturday, January 25, 1992, in the Sheraton International Crossroads Hotel, Mahwah, New Jersey.

FRIDAY AFTERNOON SESSION

January 24, 1992

The Eucharist was celebrated at 12:30 p.m. at the hotel by the Rt. Rev. Jack M. McKelvey, Suffragan Bishop. The Rt. Rev. Barbara C. Harris, Suffragan Bishop of the Diocese of Massachusetts, was the preacher.

The business session was called to order at 1:40 p.m. by Bishop Spong, President.

A determination of a quorum in both orders was made and the Convention was declared ready for business.

ADOPTION OF AGENDA

On motion by Mr. Michael Rahill and seconded, the agenda was adopted as distributed to the delegates.

RESOLUTIONS OF NEW MATTERS

There were no new resolutions moved from the floor.

RESOLUTION OF COURTESY

Ms. Doris Pagan presented the following resolution:

RESOLVED, that the courtesy of seat and voice be accorded the following: The Right Reverend Barbara Harris; The Right Reverend Frederick Borsch; The Right Reverend Walter Righter; Ecumenical guests; the Sisters of the Community of St. John Baptist; The Reverend Thomas Laws, Christ Church, East Orange; The Reverend Cornish Espino, Grace Van Vorst, Jersey City; The Reverend Howard Williams, St. Andrew & Holy Communion, South Orange; The Reverend Dennis Jerry, St. Peter's, Mount Arlington; The Reverend Lindsay Freeman; The Reverend Mary Alice Sullivan, Calvary, Summit; The Reverend Curtis Hart, All Saints', Bergenfield; The Reverend Mark Pendleton, Christ Church, Short Hills; The Reverend William Beckles, Trinity, Irvington and St. Andrew's, Newark; The Reverend John P. Mathew, Mar Thoma Church; The Reverend Emil Augustine, Panther Valley Ecumenical Ministry; The Reverend Thomas Ninan, Church of South India, Tenafly; The Reverend David Waweru, St. Mark's, West Orange; officers of the Diocese of Newark; members of Standing Committee, Diocesan Council, the Department of Missions, Commission on Ministry; members of committees and commissions reporting to the Convention; Mrs. Marie Obermann, Episcopal Churchwomen; Postulants and Candidates for Holy Orders; Mr. Ray Heatley, Mr. John King, Mr. Musa Shannon and Ms. Christie Wescott, WOODY Delegates.

RULES OF ORDER COMMITTEE

Mr. Tim Carpenter, Chair, presented the report. On motion by Mr. Carpenter and seconded, the Rules of Order as presented were adopted.

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REPORT OF THE SECRETARY

Mr. Michael Francaviglia thanked the diocesan staff and the members of the Arrangements Committee and its chair, Mrs. Emily Kittross, for their support and assistance.

TREASURER'S REPORT

Mr. John Zinn presented the report. On motion by Mr. Zinn and seconded, the treasurer's report was received and filed for audit.

PARLIAMENTARIAN

The Chair appointed the Honorable Ward J. Herbert as Parliamentarian for the Convention.

RIGHTS OF CLERICAL DEPUTIES

On motion by Ms. Sunny Hu, St. Paul's, North Arlington, and seconded, the following persons were elected to the Committee on Rights of Clerical Deputies: The Rev. Brian Laffler, Chair, The Rev. Kenneth Near, and Mrs. Joan Lodge.

RIGHTS OF LAY DEPUTIES

On motion by The Rev. Mark Lewis, Christ Church, Ridgewood, and seconded, the following persons were elected to the Committee on Rights of Lay Deputies: Mrs. Christina Hembree, Chair, Mrs. Evelyn Shedd and The Rev. Bonnie Ann Perry.

COMMITTEE ON ELECTIONS

Mrs. Marie Obermann, Chair of Elections and Head Teller, announced that nominations were closed and gave instructions on the preferential balloting system.

BALLOTS FOR NO CONTEST

On motion by Mr. Tim Carpenter and seconded, the Rules of Order were suspended and the Secretary instructed to cast the vote for the uncontested offices, as follows:

- Secretary of Convention - Mr. Michael Francaviglia,
St. George's, Maplewood
- Treasurer of Convention - Mr. John Zinn,
St. Paul's, Paterson
- Assistant Treasurer of Convention - Mr. William Quinlan,
Calvary, Summit
- Standing Committee - Class of 1995 - The Rev. Elaine Kebba,
St. David's, Kinnelon
- Trinity Cathedral Chapter - Class of 1995 - The Rev. James Jannucci,
Trinity, Cliffside Park

INSTITUTION OF THE SECRETARY

The Chair instituted Mr. Michael Francaviglia as Secretary to the Convention. He appointed Mrs. Gail Deckenbach as Assistant Secretary and Mrs. Wanda Hollenbeck as Assistant to the Secretary.

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THE 1992 PROPOSED BUDGET

In the absence of Mrs. Antoinette Neals, Mr. John Zinn presented the report. On motion by Mr. Zinn and seconded, the budget was presented for a first reading and referred to the Convention Budget Committee.

The Chair called for resolutions on the budget. On motion and seconded, it was moved that the first \$11,000 in the Outreach Line be reallocated to the National Church. There being no other resolutions, the budget and the one resolution were referred to the hearings.

COMMITTEE ON CONSTITUTION AND CANONS/CHANCELLOR'S OPINIONS

Mr. Michael Rehill, Chancellor, presented the report by the Committee with two proposed amendments to the Constitution (both approved on first reading at the 117th Convention), two proposed amendments to the Canons and two Opinions of the Chancellor.

On motion by Mr. Rehill and seconded, the two amendments regarding the use of the Hare Preferential Ballot for the elections of deputies to General Convention and Provincial Synod were presented for adoption. The amendments were referred to the hearing.

On motion by Mr. Rehill and seconded, the two amendments to Canon 9 to clarify the role of the Vicar in an Incorporated Mission were presented for adoption. The amendments were referred to the hearing.

On motion by Mr. Rehill and seconded, the two Opinions of the Chancellor, dated April 12, 1991, and October 16, 1991, were presented for adoption. The opinions were referred to the hearing.

TASK FORCE ON EPISCOPAL IDENTITY

The Rev. Nicholas Cooke, St. Luke's, Montclair, and Mrs. Gerrie Jeter, St. Andrew's, Harrington Park, Co-Chairs, presented the final report and introduced the members of the task force. (See Reports to Convention.)

The members were: Mr. Michel Belt, St. Peter's, Morristown; The Rev. William Coats, St. Clement's, Hawthorne; Dr. Louie Crew, Grace, Newark; Ms. Lyn Headley-Moore, Transfiguration, Towaco; Ms. Laurie Matarazzo, St. Mary's, Belvidere; The Rev. Jo-Ann Murphy, Transfiguration, Towaco; The Rev. Steve Steele, St. Thomas', Vernon; and Mr. Philip Storm, St. Paul's, Morris Plains.

On motion by Mrs. Jeter and seconded, the following resolution was presented and referred to the hearing:

RESOLVED, that the 118th Convention of the Diocese of Newark adopts the Report of the Committee on Episcopal Identity and acknowledges the Report as a present expression of our identity as defined by the Committee.

TASK FORCE ON AGING

The Rev. David Hegg, St. Peter's, Morristown, Chair, presented the interim report of the Task Force and introduced members of the Committee.

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The Committee members were: Ms. Barbara Anderson; The Rev. Charles Eades, Good Shephard, Ringwood; Mr. Jonathan Ball, St. Paul's, Morris Plains; Mrs. Sandy Marshall, Christ, Short Hills; Mr. Phil Storm, St. Paul's, Morris Plains; Ms. Pat Wheeler, St. Peter's, Morristown; Mrs. Liz Kiel, St. Peter's, Morristown and Ms. Dot Patten, Messiah, Chester.

On motion by the Rev. Mr. Hegg and seconded, the resolutions presented by the Committee were referred to the hearing.

TASK FORCE ON RACIAL INCLUSIVITY

Dr. Kenyon Burke, St. George's, Maplewood, Chair, presented the interim report and introduced members of the Committee who were present.

The Committee members were: Mrs. Marge Christie, Christ, Ridgewood; Ms. Janice Newman, House of Prayer, Newark; Dr. E. Joseph Piel, St. Peter's, Essex Fells; The Rev. Michael du Plessis, Trinity, Montclair; and Mrs. Alice du Plessis, Trinity, Montclair.

On motion by Dr. Burke and seconded, the resolutions presented by the Committee were referred to the hearing.

COMMITTEE ON CLERGY ETHICS

The Rev. Alexander MacDonell, St. Luke's, Haworth, Chair, presented the report and introduced members of the Committee.

The Committee members were: Ms. Judy Albers, Dr. William Black, Ms. Deborah Brown, The Rev. Diana Clark, The Rev. Patrick Close, Mrs. Christina Hembree, The Rev. Gaylord Hitchcock, The Rev. Lucinda Laird, The Rev. William Martin, and The Rev. Bonnie Perry.

On motion by the Rev. Mr. MacDonell and seconded, the resolutions presented by the Committee were referred to the hearing.

TASK FORCE ON THE HISTORY OF THE DIOCESE

Dr. Louie Crew, Grace, Newark, Chair, moved that the Convention extend the life of the task force through to the Convention of 1993. The motion was seconded and adopted.

COMPANION DIOCESE RELATIONSHIP COMMITTEE

Mrs. Deborah Brown, Epiphany, Allendale, presented the report. On motion by Mrs. Brown and seconded, the following resolution was debated and adopted (additions underlined, deletions overstricken):

WHEREAS the Episcopal Diocese of Newark has been actively concerned with the well-being of other provinces and dioceses of the worldwide Anglican Communion for many years, and

WHEREAS we have both sent and received delegations to and from Hong Kong and Macao in testimony to our concern for the wider church, and have seen the distress of Churches in Communist Chinese society, and

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WHEREAS Hong Kong and Macao are due to be annexed gain sovereignty to Communist China in 1997 and 1999, respectively, therefore

BE IT RESOLVED that this 118th Convention of the Episcopal Diocese of Newark establish a Task Force of five members to monitor ecclesio-political developments in Communist the Peoples Republic of China, and in Hong Kong and Macao in particular, and

BE IT FURTHER RESOLVED that this Task Force report such developments through the diocesan newspaper, "The Voice", and to the annual diocesan conventions through 1999.

UTO INGATHERING REPORT

Mrs. Lorraine Jones reported on the UTO Ingathering -- 77 parishes had donated \$18,875.78.

On motion and seconded, the session adjourned to open hearings at 3:50 p.m.

AWARDS AND INTRODUCTIONS

The dinner was held in the Ballroom of the Sheraton International Crossroads Hotel. The Rt. Rev. Jack M. McKelvey was the Master of Ceremonies. The Rev. Canon Gervais A.M. Clarke gave the invocation.

Ms. Karen Lindley presented the new clergy and the clergy who have moved within the diocese:

William A. Beckles, Rector, Trinity, Irvington and St. Andrew's, Newark
 F. Ellen A. Donnelly, Rector, St. Michael's, Wayne
 John A. Donnelly, Rector, St. Michael's Wayne
 Leonard W. Freeman, Rector, Christ, Short Hills
 William S. Gannon, Rector, Christ, Bloomfield/Glen Ridge
 Margaret B. Gunness, Rector, Christ Church, Ridgewood
 Raymond, L. Harbort, Rector, St. Mary's, Haledon
 Paul S. Hunt, Rector, St. Andrew's, Lincoln Park
 Elizabeth M.C. Kaeton, Vicar, St. Barnabas' Church and AIDS Resource Center
 Leslie I. Laughlin, III, Rector, St. Paul's, Jersey City
 Mark A. Lewis, Assistant, Christ Church, Ridgewood
 Ashley C. Neal, Assistant, St. Elizabeth's, Ridgewood
 Kenneth M. Near, Rector, St. Paul's, Englewood
 Mark B. Pendleton, Assistant, Christ, Short Hills
 Maryalice Sullivan, Assistant, Calvary, Summit
 Franklin E. Vilas, Rector, St. Paul's, Chatham
 Robert F. Bruschi, Rector, St. Luke's, Phillipsburg
 Diana D. Clark, Rector, St. John's, Montclair
 Patrick R. Close, Rector, St. Peter's, Mountain Lakes
 Jacob T. David, Vicar, St. Paul's, Wood-Ridge
 Edward M. Hasse, Rector, Holy Spirit, Verona
 Alexander MacDonell, Rector, All Saints', Bergenfield and St. Luke's, Haworth
 Jack M. McKelvey, Diocesan Suffragan Bishop
 Stanley E. Morgan-Higgins, Rector, Holy Communion, Paterson
 Robert Ripson, Rector, St. Mark's, West Orange
 Gordon H. Tremaine, Rector, St. Peter's, Essex Fells
 Kent A. Branstetter, Priest-in-charge, Atonement, Fairlawn
 Curtis W. Hart, Interim Assistant, Bergenfield/Haworth
 Dennis G. Jarry, parttime Interim, St. Peter's, Mount Arlington

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Thomas R. Laws, Interim at Christ Church, East Orange
 A. Donor Macneice, Interim, St. Stephen's, Millburn
 Oscar Mockridge, Interim, St. Matthew's, Jersey City
 Bonnie A. Perry, Interim, St. Peter's, Clifton
 The Right Reverend Walter C. Righter, Interim, St. Elizabeth's, Ridgewood
 Elizabeth Wigg-Maxwell, Interim p/t, Saviour, Danville
 Anne McRae Wrede, Interim, St. George's, Maplewood

Bishop Spong presented the Bishop's Certificates of Merit for Outstanding Service to the Diocese of Newark to the following individuals: The Rev. Frederick Boswell, Jr., St. James', Upper Montclair, for his effective parish work and dedication to the Commission on Ministry; Dr. Louie Crew, Grace, Newark, for his leadership on gay and lesbian issues throughout the Anglican communion; Mrs. Audrey King, Good Shepherd, Wantage, for enriching the church with gracious and generous gifts of time and talent; Mr. Donald Knapp, St. Andrew's, Lincoln Park, for his faithful and effective service to the Department of Missions; The Rev. Robert C. V. Morris, Interweave, for his unique ministry that has enriched many congregations.

The Canterbury Scholarship for 1992 was presented to The Rev. John C. Croneberger, Atonement, Tenafly.

The Bishop's Banner for Parochial Excellence was awarded to St. Peter's, Morristown. It recognized the consistent quality in the corporate life of the parish and its contributions to the community and the diocese.

The Rt. Rev. Jack M. McKelvey introduced the Bishop of Newark who addressed the Convention.

The Rt. Rev. Walter C. Righter pronounced the benediction.

SATURDAY MORNING SESSION

January 25, 1992

The Eucharist was celebrated in the Ballroom of the Sheraton International Crossroads Hotel by the Rt. Rev. John S. Spong. The Necrology was read. The Rt. Rev. Frederick C. Borach, Diocese of Los Angeles, was the preacher.

The session was called to order by the Chair at 10:30 a.m.

COMMITTEE ON CONSTITUTION AND CANONS/CHANCELLOR'S OPINIONS

Mr. Michael Rehill presented the proposed amendments to the Constitution and the Canons for adoption and the Opinions of the Chancellor for confirmation.

The amendments to the Constitution were adopted after a vote by orders. Article V, Section 1 was amended to provide for the use of the Hare preferential ballot system for election of Deputies to the General Convention and Article VI, Section 1 was similarly amended for the election of Deputies to the Provincial Synod.

The amendments to Canon 9, Section 3(e) and Section 10(e) were adopted.

The Opinions of the Chancellor, dated April 12, 1991, and October 16, 1991, were confirmed.

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COMMITTEE ON THE STATUS OF CHURCHES

BISHOP'S CHURCH EXTENSION FUND - Bishop McKelvey made an appeal for additional pledgers to the BCEF.

CATHEDRAL NAME CHANGE - The Very Rev. Dr. Edmund Partridge, Interim Dean, addressed the convention to announce the change in the name of the cathedral to Trinity and St. Philip's Cathedral. It reflected the merger of the two congregations that occurred in 1966. Mr. Roger Watson, Senior Warden, seconded the announced name change. The convention demonstrated its support and approval by a loud round of applause.

RECLASSIFIED PARISHES - Bishop McKelvey announced the following churches were reclassified at their requests to Aided Parish status: Christ Church, Belleville; St. Mary's Church, Belvidere; Atonement, Fair Lawn; Trinity, Irvington; and, St. Stephen's, Jersey City.

The following churches were reclassified as Incorporated Missions: St. Paul's, East Orange; St. John the Divine, Hasbrouck Heights; and, St. Paul's, Woodridge.

St. John's, Jersey City, was closed on December 8, 1991.

CHURCH OF THE ASCENSION, JERSEY CITY - Bishop McKelvey read a letter addressed to the Convention from Bishop Spong in reference to the Status of the Church of the Ascension, Jersey City. The letter stated:

Brothers and Sisters:

Pursuant to the provisions of Canon 9, Section 10 of the Canons of the Diocese of Newark, it is my duty to report to this Convention that the Church of the Ascension, Jersey City, an Aided Parish of the Diocese of Newark, is no longer viable, and to recommend to this 118th Convention of the Diocese of Newark that the Church of the Ascension be reclassified to Incorporated Mission status effective March 8, 1992.

On motion by Bishop McKelvey and seconded and after a full discussion, the following resolution was voted on by orders and adopted by the 118th Convention:

Bishop Spong having recommended that the Church of the Ascension, Jersey City, be reclassified to Incorporated Mission status effective March 8, 1992, pursuant to the provisions of Canon 9, Section 10 of the Canons of the Diocese of Newark, I hereby move that this 118th Convention adopt said recommendation of the Bishop.

REPORT OF THE TASK FORCE 2000

The Reverends Tracey Lind, St. Paul's, Paterson, and Mark Beckwith, Christ, Hackensack, co-chairs of the Task Force 2000, made an interim report in the form of a litany of death and life.

ELECTION RESULTS

Mrs. Marie Obermann announced the results of the elections and expressed her thanks to the tellers. There were 459 valid ballots and 23 invalid ballots. The results were as followed:

(* = elected)

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ACTS/VIM BOARD : LAY CLASS OF 1993 (2 for 3 year term)

Ms. Phyllis Biggs, St. Mark's, West Orange
 *Mr. Dennis Lodge, Good Shepherd, Wantage
 *Mr. Michel Belt, St. Peter's, Morristown
 Mr. Joseph Wnuck, St. James', Hackettstown
 Mr. Richard C. Freimuth, Christ Church, Ridgewood

ACTS/VIM BOARD : CLERGY CLASS OF 1993 (1 for 3 year term)

*The Rev. Tracey Lind, St. Paul's, Paterson
 The Rev. Brian H. Laffler, St. Anthony's, Hackensack
 The Rev. George Bowen, Grace, Newark

COMMITTEE ON CONSTITUTION AND CANONS (10 for 1 year term)

Ms. Peg Dengel, St. Paul's, Chatham
 *Mr. Michael Rehill, Grace, Westwood
 The Rev. Donald Kimmick, St. Paul's, Montvale
 Mr. George Mackey, St. Elizabeth's, Ridgewood
 *Mrs. Gerrie Jeter, St. Andrew's, Harrington Park
 *Mr. William Lorentz, St. George's, Maplewood
 *The Rev. Joseph Herring, Christ, Newton
 *The Rev. Alan King, Good Shepherd, Wantage
 *Mrs. Marjorie Hartmeyer, St. Luke's, Haworth
 *The Rev. H. Gaylord Hitchcock, Grace, Westwood
 *The Rev. George Swanson, Ascension, Jersey City
 *The Rev. Beverly Huck, Trinity, Kearny
 *Ms. Ruth Ann Chao, All Saints', Leonia

DIOCESAN COUNCIL : LAY CLASS OF 1994 (1 for 2 year term)

Mr. Vincent Price, Ascension, Jersey City
 Mrs. Joan Lodge, Good Shepherd, Wantage
 Mr. Harry Williams, Incarnation, Jersey City
 *Dr. Emil Joseph Piel, St. Peter's, Essex Falls

DIOCESAN COUNCIL : CLERGY CLASS OF 1994 (1 for 2 year term)

The Rev. Geoffrey Curtiss, All Saints', Hoboken
 *The Rev. Joseph Pickard, Messiah, Chester
 The Rev. Marisa Herrera, St. Pater's, Morristown

ECCLESIASTICAL COURT : CLASS OF 1998 (1 for 6 year term)

The Rev. Frank Crumbaugh, St. Mary's, Balvidere
 *The Rev. George Kyle, Holy Communion, Norwood
 The Rev. Katrina Swanson, St. John's, Union City

DEPARTMENT OF MISSIONS : LAY CLASS OF 1993 (3 for 3 year term)

*Ms. Dale Gruner, Messiah, Chester
 *Mr. Daniel K. David, Church/So. India, St. Paul's, Tenafly
 *Mr. Sidney W. King, Jr., Incarnation, Jersey City
 Mrs. Nancy Wiedbrauk, St. Thomas', Vernon
 Mr. Robert F. Barker, St. Alban's, Oakland/Franklin Lakes
 Ms. Susan Calcagno, Incarnation, West Milford

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DEPARTMENT OF MISSIONS : CLERGY CLASS OF 1995 (3 for 3 year term)

The Rev. Ledlie Laughlin, St. Paul's, Jersey City
 The Rev. Richard Wrede, St. Peter's, Rochelle Park
 *The Rev. Elizabeth Kaeton, St. Barnabas', Newark
 *The Rev. Richard Demarest, St. Andrew's, Harrington Park
 *The Rev. Christopher David, Good Shepherd, Midland Park

DEPUTIES TO PROVINCIAL SYNOD : LAY CLASS OF 1994 (4 for 2 year term - 2 delegates/2 alternates) * = delegates/** = alternates

*Ms. Peg Dengel, St. Paul's, Chatham (2d)
 Mrs. Ann Johnson, St. Mary's, Sparta
 *Mr. Michael Rehill, Grace, Westwood (1d)
 Mrs. Marjorie Hartmeyer, St. Luke's, Haworth
 **Ms. Suzanne B. Geissler, Grace, Madison (1a)
 **Mr. Edward Jenkins, Trinity, Montclair (2a)

DEPUTIES TO PROVINCIAL SYNOD : CLERGY CLASS OF 1994 (4 for 2 year term - 2 delegates/2 alternates) * = delegates/** = alternates

The Rev. Donald Baldwin, Calvary, Bayonne
 *The Rev. Gaylord Hitchcock, Grace, Westwood (1a)
 **The Rev. Jacob David, St. Paul's, Wood-Ridge (2d)
 **The Rev. Ashley Neal, St. Elizabeth's, Ridgewood (1a)
 *The Rev. Donald Shearer, All Saints', Orange (2d)
 The Rev. David Brown, St. Mary the Virgin, Ridgefield Park

STANDING COMMITTEE : LAY CLASS OF 1996 (1 for 4 year term)

*Mrs. Christina G. Hembree, St. Paul's, Montvale
 Mr. Harold N. Morris, Incarnation, Jersey City
 Mr. Robert Burnett, Messiah, Chester

STANDING COMMITTEE : CLERGY CLASS OF 1996 (1 for 4 year term)

*The Rev. Jack P. Cronberger, Atonement, Tenafly
 The Rev. Donald Shearer, All Saints', Orange
 The Rev. Beverly Huck, Trinity, Kearny

TRINITY CATHEDRAL CHAPTER : LAY CLASS OF 1995 (1 for 3 year term)

*Ms. Kathleen M. Ballard, Christ, East Orange
 Mr. Edward Jenkins, Trinity, Montclair
 Ms. Nancy Coiner, St. Peter's, Morristown
 Mr. William Heick, St. Paul's, Morris Plains

STANDING COMMISSION ON CLERGY COMPENSATION

Mr. John Snyder, Christ Church, Ridgewood, and Mrs. Linda Curtiss, All Saints', Hoboken, presented the report. On motion by Mr. Snyder and Mrs. Curtiss and seconded, the report and resolutions were adopted. (See Reports to Convention in this Journal).

The Rt. Rev. Barbara C. Harris led the noon day prayers.

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SATURDAY AFTERNOON SESSION

January 25, 1992

TASK FORCE ON EPISCOPAL IDENTITY

The Rev. Nicholas Cooke and Mrs. Gerrie Jeter moved the following resolution:

RESOLVED, that the 118th Convention of the Diocese of Newark adopts the Report of the Committee on Episcopal Identity, entitled "Our Common Life: An Emerging Vision of Episcopal Identity in the Diocese of Newark" and acknowledges the Report as a present expression of our identity as defined by the Committee.

The motion was seconded and debated.

On motion by Mr. Lee Iden, All Saints', Millington, an amendment to the report, authored by him, was placed on the floor for inclusion in the main body of the report. The motion was seconded.

On motion by Mr. William Lorentz, St. George's, Maplewood, a friendly amendment was offered to add the word "experience" in paragraph two of the Iden amendment. The motion was seconded and was adopted.

On motion by Mrs. Jeter, a substitute motion was placed on the floor that the Iden amendment be incorporated in Appendix C. The motion was seconded and was defeated.

The question was called. The vote was taken and the motion by Mr. Iden that his amendment be included in the main body of the report was adopted.

Debate continued on the main motion to accept the report. The Committee accepted a change in Appendix E, page iii, to include the sentence, "The Episcopal Church, however, embraces the dialogue with feminism."

On motion by the Rev. Robert Ripson, St. Mark's, West Orange, a substitute motion was made to change the phrase "adopts the report" to "accepts the report." The motion was seconded and was defeated.

The vote was taken on the main motion as submitted by the Committee Co-Chairs. The resolution was adopted.

EPISCOPAL COMMUNITY DEVELOPMENT CORPORATION

Mrs. Carla Lerman, Executive Director, addressed the Convention on the work of ECD within the Diocese of Newark.

PLANNING COMMITTEE OF DIOCESAN COUNCIL

Mr. Robert Burnett, Planning Committee Chair, presented the report.

ORDER OF THE DAY: THE BUDGET

On motion by Mr. John Zinn and seconded, the budget was adopted with the following substitute resolution action: increase Line 1 from \$524,000 to \$526,000 and to add Line 3A - Moral Imperative/National Church for \$9,000.

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COMMITTEE ON CLERGY ETHICS

The Rev. Alexander MacDonell presented the amended report and resolutions. On motion by the Rev. Mr. MacDonell and seconded, the report and resolution were adopted. (See Reports to Convention section.)

RESOLUTIONS

The Rev. William Coats, Chair, presented the report. (See Resolutions section).

CONSENT CALENDAR - Resolutions V, VI, VIII, IX, X, XIII, XV, XVII and XIX were adopted. XVIII was adopted after a substitute was agreed to by the original mover. XXI was adopted after the first paragraph was deleted and added to the consent calendar.

Resolution I - "Human Sexuality" - submitted by the Rev. Al Salt, All Saints', Millington, was defeated, as was a substitute resolution to adopt the General Convention Resolution A-104sa.

Resolution II - "Publication of Resolutions" - submitted by Ms. Joan Braly, All Saints', Millington, and Mr. James Newell, St. Michael's, Wayne, was replaced with a substitute resolution by the Rev. Nicholas Cooke, St. Luke's, Montclair. The substitute was adopted.

Resolution III - "The Voice Editorial Board" - submitted by Mr. William H. Vogt, All Saints', Millington, and Mr. James Newell, St. Michael's, Wayne, was ruled out of order by the Chancellor.

Resolution IV - "Health Care" - submitted by the Christian Social Relations Commission was adopted.

Resolution VII - "Solid Waste Incinerators" - submitted by the Environmental Commission was postponed indefinitely.

Resolution XI - "Sexual Harassment" - submitted by the Christian Social Relations Commission was defeated. A substitute resolution failed for not being seconded.

Resolution XII - "Lay Employees Insurance" - submitted by the General Convention Deputation and the members of the Newark Parish Administrators' Association was amended and adopted.

Resolution XIV - "Valdez Principles" - submitted by the General Convention Deputation was removed from the consent calendar and adopted.

Resolution XVI - "Columbus' Voyage Anniversary" - submitted by the General Convention Deputation was defeated.

Resolution XX - "Commission on Ministry Moratorium" - submitted by the Rev. Frederick Boswell, St. James', Upper Montclair, was defeated.

COMMITTEE ON THE BISHOP'S ADDRESS

The Rev. Canon Gervais Clarke, Chair, presented the report. On motion by the Rev. Mr. Clarke and seconded, the ten resolutions contained in the report were adopted. (See Reports to Convention section.)

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TASK FORCE ON RACIAL INCLUSIVITY

Dr. Kenyon Burke, Chair, presented the two resolutions which were adopted.

TASK FORCE ON AGING

The Rev. David Hegg, Chair, presented the five resolutions of which numbers 1, 2, 4 and 5 were adopted and number 3 was affirmed.

BISHOP'S APPOINTMENTS

The Bishop named his appointments to the ACTS/Vim Board, the Commission on Ministry, Diocesan Council and the Cathedral Chapter.

COMMITTEE TO CERTIFY MINUTES

The following persons were named to certify the minutes for the 118th Convention: Mrs. Gail Deckenbach, the Rev. David Norgard, Mrs. Marie Obermann and Mrs. Naomi Horsky.

RESOLUTIONS OF GREETINGS AND THANKS

Ms. Meredith Baka, WOODY Delegate, presented two resolutions:

RESOLVED, that this 118th Annual Convention of the Diocese of Newark extends warm and affectionate greetings to Mrs. Kenneth Anand, widow of our late Assistant Bishop; to Mrs. Leland Stark, widow of our onetime Diocesan Bishop; to Bishop George Rath, retired Diocesan Bishop, and to Mrs. Peggy Rath; to Bishop and Mrs. Melchor Saucado-Mendoza, Diocese of Western Mexico; to Bishop Francisco Reus-Froylan, Diocese of Puerto Rico; to Bishop John Hines and Mrs. Helen Hines; to Bishop Jose Gonzalez and Mrs. Graciela Gonzalez; and to Mrs. Antoinette Neals, Chair of the Diocesan Council Budget Committee.

RESOLVED, that this 118th Convention expresses its appreciation to Mr. Robert Lanterman and Mr. Philip Storm, for their assistance in the communications and recording of this Convention; to the Arrangements Committee and Mrs. Emily Kittross, Chair; to the Committee on Rules of Order and Mr. Tim Carpenter, Chair; to the Resolutions Committee and the Rev. Bill Coats, Chair; to the Convention Budget Committee and Mr. Donald Knapp, Chair; to the Nominating Committee and Mr. Bernard Cunliffe, Chair; to the Committee on the Bishop's Address and the Rev. Gervais Clarke, Chair; to the Committee On Elections and Mrs. Marie Obermann, Chair; to the Hon. Ward J. Herbert, Parliamentarian; to the Tellers and Mrs. Marie Obermann, Head Teller; to the WOODY pages and Mr. Brad Moor.

A letter of greetings from the Rt. Rev. George Rath was read.

The President invited the Rt. Rev. Frederick Borsch and the Rt. Rev. Barbara G. Harris to address the Convention delegates.

The President pronounced the benediction. The convention was adjourned at 5:20 p.m.

The Rt. Rev. John Shelby Spong, President

Mr. Michael Francaviglia
Secretary

RULES OF ORDER

ONE HUNDRED AND EIGHTEENTH CONVENTION

Convention Committees

I. The following Convention Committees, consisting of clergy and laity, shall be appointed by the President at least 125 days prior to the Convention.

- A. Arrangements
- B. Rules of Order and Elections
- C. Resolutions
- D. Dispatch of Business
- E. Budget

II. The President, Vice-President, and Secretary of the Convention shall be members, ex-officio, of all Convention Committees.

III. The Convention Committees shall be empowered to take appropriate action prior to, and during, the next Annual Convention, as well as any Special Convention held during their year of appointment.

Arrangements

IV. The Committee on Arrangements shall be responsible for receiving post Convention recommendations, and from such recommendations to make referrals in the following areas:

- A. To the Ecclesiastical Authority - recommendations pertaining to location, date and length of sessions.
- B. To the Committee on Rules of Order and Elections - recommendations pertaining to the legislative procedure.
- C. To the Nominating Committee - recommendations pertaining to nominations and election procedure.
- D. To the Committee on Resolutions - recommendations pertaining to the resolution procedure.
- E. To the Committee on Dispatch of Business - recommendations pertaining to the agenda and calendar of business.
- F. To the Budget Committee - recommendations pertaining to the budget procedure.

The Committee shall recommend to the Diocesan Council the procedures and arrangements for the pre-Convention meeting of Deputies, and shall be responsible for all physical arrangements of the Convention.

Rules of Order

V. The Committee on Rules of Order and Elections shall be responsible for the Rules of Order.

Rules of Order

Elections

VI. The Committee on Rules of Order and Elections shall be responsible for the following nomination and election procedures at the Annual Convention:

A. By April 30th a nominating committee consisting of nineteen members shall be elected by the convocations:

1 member of the clergy from each convocation	9
1 lay person from each convocation	9
Secretary of Convention	1

Committee members will serve for two years with clergy and lay members rotating off in alternate years. Lay persons elected in 1987 will serve two years, clergy members elected in 1987 will serve one year. In the event any convocation fails to elect its representatives, on May 1st the Bishop will make appointments to fill any vacancies.

B. The Committee will meet the first Thursday in May to elect its own chair, not to be Secretary of Convention, and to set up procedures for evaluating and nominating candidates. The committee will nominate at least one more than the number of vacancies in each category with the exception of Secretary of Convention, Treasurer, Assistant Treasurer and Ecclesiastical Court.

C. The Secretary of Convention shall send out in the Call the time and place of the Convention, a list and job description of the offices by classes to be filled by election, the names of the incumbents of these offices, and an official nomination form. This Call shall be sent out at least one hundred (100) days before the date of Convention to each clerical member of the Convention, and to each lay Deputation whose certificate has been transmitted to the Secretary, as provided in Canon I. The Call shall be printed in THE VOICE.

D. Nomination of Candidates

1. There will be a notice in the June VOICE asking for recommendations to be sent to the Nominating Committee by October 12th. Recommendations may be made in the following ways:

- a. any person eligible to run may recommend him or herself.
- b. any person in the diocese may recommend some one else who is eligible to run.
- c. members of the committee are strongly encouraged to present names of possible candidates from their own convocations particularly, as well as suggestions from other areas of the diocese.

The Nominating Committee will evaluate recommendations and present a report to the Secretary of Convention and Committee on Rules of Order and Elections by November 30th for distribution with the pre-convention mailing at the end of December. Any nominees not

Rules of Order

accepted by the Nominating Committee shall be informed in writing by November 30th in order to allow for nomination through other methods.

2. In addition to the slate presented by the Nominating Committee, nominations will be received from the "floor of Convention" in the following way:

a. Any five deputies to Convention may nominate a candidate to any office. Nominations postmarked not later than December 15th will be included in the pre-convention mailing and publicized in the VOICE along with the nominations received from the Nominating Committee. Nominations from the floor will continue to be accepted up to 1 p.m. on Friday of Convention.

E. By the close of the opening session the Nominating Committee shall report to the Convention in the form of an official ballot the names of the nominees by classes. The arrangement of such names received by January 18th will be determined by lot in each order. Names received from the "floor of Convention" will be added in order of receipt.

F. Only official ballots may be used in elections, except when otherwise ordered by the Convention. The number of vacancies to be filled shall be printed on each ballot. Only valid ballots shall be counted in the whole number of votes cast.

G. Convention Tellers will examine each official ballot submitted for the sole purpose of determining the validity of the votes cast before accepting the ballot.

Resolutions

The Committee on Resolutions shall be responsible for receiving all resolutions except those provided by standing committees and bodies required to report to this Convention.

A. All resolutions to be considered for action by the Annual Convention shall be submitted to the Secretary of the Convention in writing and signed by a Deputy not less than seventy-five (75) days before the date of Convention. Resolutions should be submitted on white 8-1/2 x 11 paper, typed and double-spaced, and contain two sections: The Resolved - naming the desired action; and a further resolved, as appropriate, providing for the implementation of the resolution if adopted. A brief statement may be included to support the resolution. After the expiration of seventy-five (75) day deadline, the Secretary shall transmit to the Committee all resolutions submitted to him/her.

B. The Committee shall publicize at least eighty-five (85) days prior to Convention dates, place, and time of its meeting, inviting submitters of all resolutions to attend. The committee shall collate all resolutions dealing with obviously similar subjects and shall discuss such collation with the submitters.

C. The Committee shall submit its report to the secretary sixty (60) days before the date of Convention with its recommendations for action upon each resolution as proposed or as amended or

Rules of Order

collated by the committee. This report shall be mailed by the Secretary to each Deputation at least forty-five (45) days before the day of Convention. The report shall include all resolutions as submitted by Deputies prior to the Submission deadline and by normal business procedures showing such amendments as may be recommended by the Committee, excepting such resolutions as may have been collated by the Committee with the consent of the mover.

D. Resolutions will be permitted from the floor only when they carry a clear statement in writing of the circumstances that lead to the request for their consideration and only by a two-thirds vote. Such resolutions should be duplicated in advance by the presenter(s) with sufficient copies available for distribution to all convention delegates (650) copies needed.

E. Consent Calendar. It is recognized that certain resolutions may not require full debate prior to action by Convention. Accordingly, the Committee on Resolutions may propose that certain resolutions be included on a "Consent Calendar". Inclusion of any resolution in the "Consent Calendar" requires unanimous consent of Convention. Any resolution included on the "Consent Calendar" shall not be subject to amendment or debate, except that the original mover or his/her designee may speak to the resolution for a period not to exceed one minute.

On Dispatch of Business

VIII. The Committee on Dispatch of Business shall be responsible for the Calendar of Business. The committee shall always be entitled to the floor on business pertaining to that committee.

To Certify Minutes

IX. At the close of Convention a Committee shall be appointed to review and certify the correctness of the minutes.

On Decorum and Debate

X. Except when in conflict with the Constitution or Canons or any Rule herein contained, the latest edition of "Robert's Rules of Order" shall govern the interpretation of these rules and procedure to follow.

XI. No motion shall be considered as before Convention unless seconded, and, when required by the President, reduced to writing and signed by the mover, whose name shall be entered on the journal.

XII. When any member is about to speak, he shall, with due respect, address himself to the President, and in speaking confine himself to the point in debate.

XIII. No member shall speak more than twice in the same debate without leave of the Convention (except the mover who is entitled to reply).

XIV. If any member by speech or action transgresses the rules of the Convention, the president shall call him to Order, and he shall immediately take his seat, unless permitted by the Convention to explain or proceed in order.

Rules of Order

XV. The following motions have priority in order listed. .

The mover - cannot interrupt a member who has the floor
 - must be recognized, and
 - the motion must be seconded.

- A. To adjourn or to Recess
 Not debatable - majority vote
- B. To Lay on Table or to Table
 Not debatable - majority vote
- C. To move the Previous Question, or limit
 or extend Debate
 Not debatable - amendable as to time if
 specified - two-thirds vote
- D. To postpone to a Certain Time
 Debatable - amendable - majority vote
- E. To Commit or Recommit to any Committee
 Debatable - amendable - majority vote
- F. To Amend or To Substitute
 Debatable - amendable - majority vote
- G. To postpone indefinitely
 Debatable - not amendable - majority vote
- H. To Suspend the Rules or Take Up Business Out of Order
 Not debatable - two-thirds vote
- I. To Divide the Question
 Not debatable - majority vote
- J. To Reconsider - (must be made on day the
 vota is taken)
 - 1. Must be moved and seconded by ones who voted in
 majority
 - 2. Debatable - two-thirds vote

On The Budget

XVI. The following procedures shall govern the presentation and adoption of the Budget.

- 1. The tentative budget be adopted by the Diocesan Council and proposed to the Convention.
- 2. Copies of said budget to be sent to convention deputies - available for discussion at January convocation meetings.
- 3. That the Bishop appoint a Convention Budget Committee, the majority of which is not comprised of Diocesan Council or Diocesan staff membership, to function during the life of the Convention only.
- 4. That the proposed budget be presented by the Treasurer, the Chairperson of the Diocesan Budget Committee, or a member of the Diocesan Council to the Convention on the first day.
- 5. Upon presentation of the budget, proposed changes will be in order. These changes should be of four varieties, submitted in writing, and must be seconded:
 - a. To add an additional line item
 - b. To delete a line item

Rules of Order

- c. To increase a line item
- d. to decrease a line item

The final opportunity to submit proposed changes will be immediately following the Bishop's Address.

6. Proposed changes will be referred without debate to the Convention Budget Committee.

7. Line items about which no proposed change is offered will be considered nondebatable by Convention unless upon resolution by the Convention Budget Committee.

8. The Convention Budget Committee will hold open hearings on these proposed budget changes on the first day. Anyone wishing to do so may appear to speak for or against any proposed change. After all speakers are heard, the Convention Budget Committee will go into executive session to consider its report to the Convention. The Committee may at its discretion invite expert witnesses.

9. The Convention Budget Committee will present its recommendations on every line item for which changes have been suggested, its only mandate that the budget must not be in deficit. Changes up will have to be balanced with changes down, additions offset by deletions, subject to the discretion of the Convention Budget Committee.

10. The Convention will vote on every Convention Budget Committee resolution either to approve or not to approve. These resolutions are subject to amendment by the Convention. Each resolution must be considered individually.

11. When all Convention Budget Committee resolutions have been dealt with, a motion to approve the budget will be offered and voted.

The following rules of debate shall be used for debate of the Budget:

1. The Convention Budget Committee shall have FIVE MINUTES to speak in respect to the Committee's report on the Budget.

2. ONE HOUR shall be allotted to the debate, divided equally by the number of resolutions to be considered with a maximum of one hour.

3. Of the time allotted to the consideration of each resolution, the recommendation of the Convention Budget Committee concerning the resolution shall be limited to ONE MINUTE or less.

4. During the debate on each resolution each speaker shall be limited to ONE MINUTE and no speaker shall speak more than once.

5. To the extent possible, the Chair shall recognize speakers of opposite views in alternate succession.

Rules of Order

6. No motion to lay on the table or otherwise to terminate debate on each resolution shall be entertained during the allotted time period.

7. After the consideration of all the resolutions and the termination of debate TEN MINUTES shall be allotted for the Budget Resolutions as finally perfected by the Convention to be considered and adopted as a unit.

Committee of the Whole

XVII. On motion duly moved and adopted, the Convention may go into Committee of the Whole for the consideration of any matter. The President shall designate some member of the Convention to act as Chairman of the Committee, which, when in session, shall be governed by these rules.

A. A motion to rise and to report to the Convention, with or without leave to sit again, may be made at any time, and shall take precedence of all other motions, and shall be decided without debate. No such motion once made shall be renewed until further proceeding shall have taken place in the Committee.

B. A motion that a vote be taken at some designated time may be made and be disposed of without debate at any time, but as before provided a motion to report to the Convention shall take precedence.

C. No motion to lay on the table shall be entertained.

Reports

XVIII. No printed matter of any kind shall be distributed at the Convention or placed on the seats except by the authority of the President or Secretary.

XIX. All reports shall be in writing, and when made shall be the property of the Convention without any motion for acceptance. All reports recommending Convention action shall be accompanied by a resolution to the effect.

XX. All reports requiring Convention action shall be in writing and, at least, one complete copy and, if available and appropriate, four synopses shall be in the possession of the Delegations prior to Convention. All other reports submitted to Convention shall be read by title only.

REPORT OF THE COMMITTEE ON RULES OF ORDER AND ELECTIONS

The Committee on Rules of Order and Elections met on December 5, 1991. It reviewed the Rules of Order adopted by the 117th Convention and received a report from the Nominating Committee elected under the terms of those Rules of Order.

With only one exception, the Nominating Committee reported it had fulfilled its mandate of providing more candidates than vacancies and submitted its list of candidates for consideration by the 118th Convention. The exception is the clergy position on the Standing Committee, Class of 1995.

The Committee on Rules of Order recommends that the Rules of Order adopted for the 117th Convention be adopted for the 118th Convention, with the following changes (deleted words between slashes and added words underlined):

in Paragraph VI, Section D. Nominations of Candidates under Elections:

The Nominating Committee will evaluate recommendations and present a report to the Secretary of Convention and Committee on Rules of Order and Elections by November 30th for distribution with the pre-convention mailing at the end of December. /The report shall include copies of the nominees' qualifications in a form to be prescribed by the Nominating Committee./ Any nominees not accepted by the Nominating Committee shall be informed in writing by November 30th in order to allow for nomination through other methods.

in Paragraph VI, Section E:

By /At/ the close of the opening session....

in Paragraph VI, Section F:

F. Only official ballots may be used in elections, except when otherwise ordered by the Convention. /Since/ The number of vacancies to be filled shall be printed on each ballot, no vote shall be counted in its class on which more names are marked than there are vacancies to be filled. Blank/ Only valid ballots shall be counted in the whole number of votes cast.

in Paragraph VI, Section G:

G. /Beginning with the second ballot, in all unresolved contests, where necessary, those candidates receiving the lowest number of votes shall be withdrawn until there exist two names for each opening in any remaining contest./ Convention Tellers will examine each official ballot submitted for the sole purpose of determining the validity of the votes cast before accepting the ballot.

in Paragraph XX:

All reports requiring Convention action shall be in writing and, at least, one complete copy and, if available and appropriate, four synopses shall be in the possession of the Delegations prior to Convention. All other reports submitted to Convention shall be read by title only.

Mr. Tim Carpenter, Chair
Committee on Rules of Order and Elections

REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS

Canon 19 provides that all proposed amendments to the Constitution and Canons of the Diocese of Newark shall be considered by the Committee on Constitution and Canons and recommendations made by such Committee prior to action by Convention. Amendments to the Constitution must be approved at two consecutive Conventions. Amendments to the Canons take effect immediately following adoption at a single Convention. Canon 20 provides for the review of formal written Opinions of the Chancellor by the Committee, subject to action at the following Convention.

The Committee on Constitution and Canons met three times during 1991. The following are two (2) proposed amendments to the Constitution (both approved on first reading at the 117th Convention); two (2) proposed amendments to the Canons (with our recommendations with respect thereto); and two (2) Opinions of the Chancellor with the actions of the Committee approving and/or amending same.

The Committee on Constitution and Canons

Hon. Ward J. Herbert, Chancellor Emeritus
 Michael F. Rehill, Esq., Chancellor
 The Rev. Joseph Herring, President of the Standing Committee
 Ms. Christina Hembree, Member of the Standing Committee
 The Rev. Beverly Huck, Vice President of Diocesan Council
 Ms. Gerrie Jeter, former Vice President of Diocesan Council
 The Rev. Wade Renn, former Member of the Standing Committee
 The Rev. Donald Kimmick, former Member of the Standing Committee
 Ms. Antoinette Neals, Member of Diocesan Council
 Ms. Suzanne B. Geissler, Grace, Madison

I. PROPOSED AMENDMENTS TO THE CONSTITUTION OF THE DIOCESE OF NEWARK

A. The Committee on Constitution and Canons proposes that Section 1 of Article V of the Constitution (Deputies to the General Convention) be amended to provide for the use of the Hare Preferential Ballot System. The section as amended shall read (with deleted words in strikeouts and added words shaded):

1. At the Annual Convention in the year next before the year in which the triennial General Convention is held, four (4) Clerical and four (4) Lay deputies from the Diocese shall be elected. The voting shall be by ballot utilizing the Hare Preferential System (providing for a single ballot election with candidates ranked in order of preference) in accordance with voting procedures established in the Rules of Order of the Convention, the Clergy and Laity voting by orders and (a) the concurrent prescribed quota majority of in both orders shall be necessary to constitute an election. Deputies so chosen shall hold office for three years. A corresponding number of supplementary Deputies in each order shall be elected in like manner, except that (a) the prescribed quota majority of the total vote cast shall be necessary to constitute an election.

Explanatory Information: This proposed amendment to the Constitution implements a resolution to use the Hare Preferential Ballot System adopted by the 116th Annual Convention. In order to take effect, all amendments to the Constitution amendment must be adopted by a majority of the members voting by orders at two consecutive conventions. It was adopted for the first time at the 117th Annual Convention.

B. The Committee on Constitution and Canons proposes that Article VI, Section 1 of the Constitution (Deputies to the Provincial Synod) be amended to provide for the use of the Hare Preferential Ballot System. The section as amended shall read (with deleted words in knockout and added words shaded):

1. At each Annual Convention, two (2) Clerical and two (2) Lay Deputies shall be elected to the Provincial Synod for a term of two (2) years. The voting shall be by ballot utilizing the Hare Preferential Ballot System (providing for a single ballot election with candidates ranked in order of preference) in accordance with voting procedures established in the Rules of Order of the Convention, and the prescribed quota majority of all votes cast shall constitute an election. A corresponding number of supplementary Deputies of each order shall be elected in like manner, except that in the event there are defeated candidates, such of them as shall have received the highest number of votes shall be supplementary Deputies.

Explanatory Information: This proposed amendment to the Constitution implements a resolution to use the Hare Preferential Ballot System adopted by the 116th Convention. In order to take effect, all amendments to the Constitution amendment must be adopted by a majority of the members voting by orders at two consecutive conventions. It was adopted for the first time at the 117th Annual Convention.

THE COMMITTEE RECOMMENDS ADOPTION OF BOTH AMENDMENTS.

II. PROPOSED AMENDMENTS TO THE CANONS OF THE DIOCESE OF NEWARK

The Committee on Constitution and Canons proposes two minor amendments to Canon 9 to clarify the role of Vicar in an Incorporated Mission.

A. It is proposed that Section 3(e) of Canon 9 pertaining to Missions be amended to read as follows:

(e) The annual election of members of the Executive Committee shall be held on Monday following the first Sunday in Advent or such other day as the Bishop shall appoint. At the first annual election the notice of the annual election or of any special meeting shall be given as provided in the case of Parish meetings. The Vicar, if there be one, or else such persons as may be designated by the Bishop, shall preside at all meetings of the Mission ~~or Incorporated Mission~~ and of the Executive Committee.

Explanatory Information: This amendment will clarify that the person who shall preside at meetings of Missions and Incorporated Missions shall be either the Vicar or such other person or persons designated by the Bishop (the ex-officio Rector of all mission churches).

THE COMMITTEE RECOMMENDS ADOPTION.

B. It is proposed that Section 10(e) of Canon 9 pertaining to Incorporated Missions be amended to read as follows:

(e) Upon reclassification to Incorporated Mission status, the Rector relinquishes tenure, except Rectors in cures at the time of adoption of this canon. Any such Rector will retain tenure notwithstanding reclassification, but upon vacancy in the office of Rector, the Incorporated Mission lose the right to call a successor while so classified. ~~A Rector retaining tenure under this section shall become the Vicar of the Incorporated Mission, and shall act at all times under the authority of the Bishop who shall be the ex-officio Rector of such Incorporated Mission and President of the corporation.~~

Explanatory Information: This amendment will clarify the relationship between a "tenured" Vicar and the Bishop in an Incorporated Mission and their respective positions and authority within an Incorporated Mission.

THE COMMITTEE RECOMMENDS ADOPTION.

REPORT OF THE
TASK FORCE ON AGING

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TASK FORCE ON AGING

Report to Diocesan Council

The Diocese of Newark has assigned the Task Force on Aging the mission of examining the needs, services, and possibilities for ministry with and to the aging. We have five specific resolutions:

1. Resolved, that this 118th Convention reappoint the Task Force for one year to develop and provide helpful information to laity and clergy concerning ministry with and to the aging.
2. Resolved, that this 118th Convention establish a resource center on the diocesan level, to be run by a standing committee of the diocese and staffed by a paid employee; to serve as a liaison with congregations, maintaining a current, ongoing library of materials and information.
3. Resolved, that this 118th Convention affirm the necessity to have a responsible person in each congregation of the diocese to implement ministry with and to the aging in that congregation, and to be the liaison with the standing committee on aging and the parish.
4. Resolved, that this 118th Convention calls upon the Christian Social Relations Commission to study and review the reports of the Standing Commission on Health of the National Church as called for by General Convention in resolution A094a; and be it further

Resolved, that the Christian Social Relations Commission study and keep the members of the diocese informed as to efforts to provide an equitable health care delivery system of the United States of America as called for by General Convention resolution A099.
5. Resolved, that this 118th Convention calls upon the Christian Social Relations Commission to lead this diocese in a study of the ethical issues addressed by the General Convention in Resolution A093a "Prolongation of Life" and how the church can have an impact on public policy relating to such issues.

Background information in support of Resolutions

"Raise the consciousness of our diocese to the existence of our aging population" Bishop Spong charged the Task Force on Aging at its first meeting. "Assist the congregations to develop ministries with and to their aging members so they may be enabled to continue to live meaningful lives." "Identify the issues, local and national, which affect the aging." "Report to the Diocesan Council by the second Wednesday in December."

A small group of laity and clergy began to read, study and discuss the profile of the older Episcopalian. A 1982 State of the Church Profile showed some twenty-five percent of Episcopalians over age 65 and fifty percent between 40 and 65. And the older are getting older and therefore the percentage of older Episcopalians will continue to increase. "This fact" says Bernard Nash (AARP employee and President of ESMA) "presents us with a challenging opportunity. Our response can offer new life and hope to older Americans while sparking renewal of the Church body itself." (1)

There is a proliferation of literature available on Aging, or that period of life sometimes referred to as the "Third Age." The "Third Age" begins when active parenting is over, when work is stable, or one begins retirement. It is a period for continued growth, leisure, ministry and diminishment. There is no common vision for the "Third Age". At present the picture is one of confused images. It is the time of the "Golden Years", but it is "not for sissies."

Individually we need to begin to prepare for our entrance into the "Third Age" or rethink our present place in it. An identifiable personal "spirituality" is necessary equipment and there is much assistance available to help us in the struggle and journey to know God, and to make the response, interior and behavioral that comes from such a relationship between God and the individual.

There needs also to be an "Aging" agenda for our congregations. Msgr. Charles J. Fahey, Director of The Third Age Center, Fordham University says such an agenda should be based on "three basic premises: First, older persons can serve as well as receive the ministry of others. Second, ministry should be directed at helping persons to age gracefully as well as at identifying and supporting those who are frail, sick, and dependent. Third, intergenerational solidarity is to be highly valued for the sake of all." (2)

The first three resolutions offered by the Task Force on Aging, if approved by Convention, will provide individuals and congregations with the material and programs to assist with ministry to and with those of the "Third Age." A resource center, and a liaison between congregation and ongoing diocesan committee are necessary components for a complete program.

Our final resolutions go beyond our charge and while the issues of health care and the prolongation of life affect people of all ages they are of particular concern to those of the "Third Age."

We believe the church needs to remain focused on the health needs of the "Third Age" for several reasons. Elders who live on modest fixed incomes are denying themselves day-to-day medical care. Often this is due to increasing costs of health care including Medicare co-payments and deductibles and the complexities of both Medicare and insurance claims procedures. Further, entire personal assets and resources can be wiped out by long term nursing home care costs. Health care for elders should be easily accessible and should not be financially debilitating. As a Task Force on Aging we will be watching for the upcoming AARP national health care position statement due early in 1992.

As the Christian Social Relations Commission addresses General Convention Resolution #A093a "Prolongation of Life" we offer the following comments for consideration:

1. We believe there is a "time to be born and a time to die" (Eccl. 3:2). Our belief in the transformation of death into Life means that Christians are comforted, in time of sorrow, and need not to fear the death of the body.
2. We acknowledge that Christian ethics have not kept pace with the reality of medical technology. The moral absolutes appropriate in the past do not adequately answer the perplexing problems surrounding medical treatment and care of the dying today. The argument that Nature should take its course does not apply when physicians have access to endless means for outwitting Nature.
3. We believe there is no moral obligation to prolong the act of dying by extraordinary means at all costs if the dying person is hopelessly ill and has no hope of recovery. For those who fear these extraordinary means might be employed, a Living Will, prepared before the fact, could bring peace of mind and a determination to enrich the spirit while health is sound.

4. We recognize the fact that powerful interest groups exist which have a financial interest in keeping patients alive: the nursing home industry, the drug industry, the medical lobby, hospitals, and the suppliers of medical hardware and technology. The person who suffers is sometimes the last to be considered. We believe that the Church should face these problems before society as a whole begins to demand change. The Church, caring most about the relationship between body and spirit, is the logical leader in this process. It is not death, but dying under powerless circumstances, that is feared.

5. We affirm the Church taking a leading role in reminding elderly persons and their family members about the choices available to them. Older people do not have to be intimidated when confronting physicians and the hospital bureaucracy. They can demand adequate information. They can refuse tests and excessive medical consultations. They can insist on sufficient pain medication.

6. We believe that physicians need to master skills that will assist the dying and guide families when all hope of physical stability is gone. Care is not complete until the doctor assists in a good death, with effective pain control and a sensitive response to the individual. The doctor is needed to help the person, not the disease.

7. We object to the idea that it is morally wrong, in all cases, to terminate life intentionally. The removal of life-sustaining systems, the withholding of treatment, or planned death in the event of hopeless situations, should all be personal choices. These decisions should not be made in an atmosphere that fosters guilt; the Church can best serve its members by being supportive as they weigh the complexities inherent in these choices.

8. We believe that through continuing thought and focused training, both clergy and laity need to develop the particular skills that provide the dying with compassion and support.

9. We suggest that the issue of Euthanasia be approached with great caution. Congregations need to explore and learn about the complex issues surrounding this subject. But the immediate mandate is for the Church to be open minded and non-judgmental, as Christian members struggle with these painful choices.

Finally, we thank the 51 congregations responding to the questionnaire sent by the Task Force with helpful comments and suggestions (See Appendix B). It is obvious that there is much pastoral care and education already in place in the congregations, as well as resident institutions with historic connections to the Diocese of Newark (See Appendix C). We do not believe the wheel need be reinvented, that there is much being done by local government agencies through mandated offices on aging. We also have available the resources of ESMA, the Episcopal Society for Ministry on Aging, and the AARP, American Association of Retired Persons, both of which are ready to serve the diocese if we will but ask.

- (1) Bernard Nash, The Aging of the Episcopal Church, Jubilee, summer, 1985. Vol. 2, No. 3
- (2) Charles Fahey, Mary Ann Lewis. "Principles of Integrating Spiritual Concerns into Programs for the Aging." Fall, 1990 Generations.

Appendix B

A Summary of Questionnaire Responses

From the 130 questionnaires sent out to all diocesan congregations, 51 responses were received from 15 urban, 30 suburban, and 6 rural congregations. The data indicated congregations to have a sizable percentage of parishioners in the 50 to 80 year age group.

Many of the responders were unaware of the retirement and nursing home facilities with historic connections to the diocese and available to their parishioners. However, 64 persons are residents in such facilities. 38 responders indicated they thought there was a need for more retirement and nursing home facilities for the aging population of their congregations.

When asked about the programs or services offered to each congregation, and those needed, the responding churches said:

(Have) (Need)

34	8	Lay/Clergy ministry to nursing homes
14	8	Lay/Clergy ministry to senior housing complexes
8	7	ministry to retirement communities
34	10	ministry to homebound elderly
21	16	volunteers providing transportation
15	22	telephone reassurance calling
3	15	pre-retirement programs
6	23	programs for adults with aging parents
11	21	programs on death, dying and bereavement
10	11	programs to advertise community services
5	10	on-site nutrition programs
14	4	participation in Meals on Wheels
13	10	Social groups

Suggestions made as to the more pressing needs of the aging population included:

1. A need for more affordable senior citizen housing facilities providing opportunity for continued independent living.
2. A need for a comprehensive up-to-date resource manual of programs and services available for our aging population.
3. A need for (as stated above) more retirement communities that provide modest assistance services to the elderly.
4. A need for (as stated above) more affordable nursing-home facilities.

5. A need for a Universal Health Care system that includes home care as well as institutional care and hospital care at an affordable cost.
6. A need for programs to educate clergy and laity as to the special needs of the aging population. These should include information for:
 - adult children with aging parents
 - aging parents with adult children
 - aging single adults
 - aging couple adults with no children or possible care givers
7. A need for a variety of programs such as:
 - pre-retirement financial planning
 - managing finances during retirement and the changes to be expected as age increases
 - the types and costs of health care for the aging
 - kind and availability of transportation facilities for the aging both healthy and disabled
 - obtaining assistance in handling the necessary "paper-work" of their daily living and reporting for medical services as well as social security, medicare, medicaid, government benefits, etc.
 - assistance in obtaining maximum benefits from all sources and interpreting the many rules and regulations in the changing government programs for the aging

Appendix C

A Review of the Initial and Present Relationship between the Diocese and Heath Village, House of the Holy Comforter and Good Shepherd.

Only one of the three nursing homes, Heath Village, responded in writing to a written request to outline, from their perspective, the nature of the relationship between their facility and the Episcopal Church. Heath Village traced its relationship to the Diocese to the founding in 1963 when they obtained the moral endorsement of the Diocese, necessary for HUD funding. In exchange for this moral endorsement, The Bishop of the Diocese of Newark was made the honorary chairman of the board of trustees with the power to appoint a trustee. This power of appointment was later extended to two and, even though the HUD funding was bought out in the 1970's ending the Charter connection between the Episcopal Church and the Diocese, the Bishop has remained the Honorary Chairman and been given the power to appoint three of the twenty trustees. According to the current board president, John Chamberlain, this increase in the number of appointments was given shortly after Bishop Spong became Bishop, in exchange for a promise from Bishop Spong to strongly support a fund raising drive.

Apart from this Board level connection between the Episcopal Church and Heath Village, Mr. Chamberlain saw no other connection, formal or informal. The fact that the founder and former director, Clarence Sickles, was an Episcopal Priest, or that some current board members are Episcopalian is seen by Mr. Chamberlain as incidental. Mr. Chamberlain also indicated that there was no formal connection between the Episcopal Church and Heath Village in day to day administration, other than that which naturally exists between local churches and nursing homes in general. Mr. Chamberlain pointed out that there are more Presbyterians, and perhaps Methodists, than Episcopalians at Heath Village, as well as a substantial number of Baptists.

While no written response was received from House of the Holy Comforter, the Commission has spoken with the Administrator, Mrs. Laura Worrell. Before speaking with us, Ms. Worrell had the opportunity to speak with the President of her Board of Trustees, Stephen Bartholomew. According to Mrs. Worrell the connection between the Episcopal Church and their facility was primarily historical, Ms. Worrell recognizing the home itself to have been donated by an Episcopal Churchwoman. Apart from that Ms. Worrell cited the presence of an Episcopal Chaplain and the Bishop's traditional appearance for an Easter morning worship service as the extent of any present connection unique to the Episcopal Church.

Good Shepherd Nursing Home did not respond in writing to our written request for their perception of the nature of the relationship between their facility and the Episcopal Church. The Commission did have the opportunity to speak to the Assistant Director who indicated no awareness of any unique connection between the Episcopal Church and their facility, formal or otherwise. He was unaware of any formal Charter or by-law connection and made mention of no day to day connection other than the natural connection between nursing homes and local churches in general. It would appear from our conversations and from the lack of a formal, written response, that whatever connection existed between the Church and their facility has since become a thing of the past.

OUR COMMON LIFE:

AN EMERGING VISION OF EPISCOPAL IDENTITY IN THE DIOCESE OF NEWARK



THE AMENDED REPORT OF THE TASK FORCE ON EPISCOPAL IDENTITY

Adopted by

**The 118th Convention
of
The Diocese of Newark**

January 24-25, 1992

OUR COMMON LIFE:
Being An Episcopalian In The Decade of Evangelism
THE REVISED REPORT
OF
THE TASK FORCE ON EPISCOPAL IDENTITY
to
THE 118TH CONVENTION
OF
THE DIOCESE OF NEWARK
January 24-25, 1992

I. Membership of the Task Force

Mr. Michel Belt	<i>St. Peter's, Morristown</i>
The Rev. William R. Coats	<i>St. Clement's, Hawthorne</i>
The Rev. Nicholas T. Cooke, <i>Co-Chair</i>	<i>St. Luke's, Monclair</i>
Dr. Louie Crew	<i>Grace Church, Newark</i>
Ms. Lyn Headley-Moore	<i>The Church of the Transfiguration, Towaco</i>
Gerrie Jeter, <i>Co-Chair</i>	<i>St. Andrew's, Harrington Park</i>
Ms. Laurie Matarazzo	<i>St. Mary's, Belvidere</i>
The Rev. Jo-Ann R. Murphy	<i>The Church of the Transfiguration, Towaco</i>
The Rev. Bonnie Perry*	<i>Christ Church, Ridgewood</i>
The Ven. James W.H. Sell*	<i>Archdeacon for Program and Communications</i>
The Rev. Steven L. Steele	<i>St. Thomas', Vernon</i>
Mr. F. Philip Storm	<i>St. Paul's, Morris Plains</i>

David E. Crean, *Editor*

(*Appointed to the Task Force and unable to complete their tenure.)

II. Introduction

In an initial meeting with the Task Force on Episcopal Identity, Bishop Spong challenged the members with some provocative questions:

What demands does membership in the Episcopal Church make of its members?
 What does the Episcopal Church stand for?
 Is there a minimum creed for Episcopalians? If so, what is it?
 What are the demands specifically of the Diocese of Newark?
 How far should we go in the toleration of differences?

What is the common ground that we need to hold onto?

What does a dying church look like? When does a church cease to be a church?
 When tradition and reason clash, which prevails?

What do we understand by *inclusiveness*, especially with regard to language, race, color, creed, and sexual orientation?

These questions raise important issues -- issues which this document addresses. Precisely what does it mean to be an Episcopalian in this day and age? Underlying this is a deeper concern: as we enter the Decade of Evangelism, what

can Episcopalians point to that is uniquely ours?¹ Is the Episcopal Church "relevant" or is it, as Bishop Stephen Bayne noted, a church "of Gothic architecture and Tudor prose"?

Who are we?² The Episcopal Church can be characterized in a variety of ways: it manifests racial and other diversity; hears other viewpoints; is inclusive; has a proud tradition, particularly in its liturgical pageantry; embraces a *via media* ("the middle way"); respects intellect; and fosters personal growth.

These characteristics are, of course, not necessarily unique to the Episcopal Church.

We balance the richness of catholic tradition with the creativity of protestant progressivism; we thus blend elements that can appeal to the whole spectrum of religious experience. This has enabled our members to listen to each other, to guard against complacency and renew faith. In other words, we can point to an inherent dynamism, an ability to live within the tension that exists between change and tradition.

The Episcopal Church is sacramentally centered. We respect tradition and are willing to experiment with change. We believe that the Bible is authoritative and we also examine Scripture in the light of experience. Following the example of Jesus, we hold Scripture to be a narrative of redemption. We combine discipline and freedom -- the discipline to be faithful to our Lord and Savior Jesus Christ, the freedom to be people who constantly examine what this faithfulness implies.

We respect tradition. We are a liturgical church, using the forms of worship in The Book of Common Prayer. Within this formality there is a variety of liturgical expression. The Eucharist is central to our worship;

in addition we have the richness of Morning and Evening Prayer and have reclaimed other more ancient services such as the Great Vigil of Easter.

These are some of the characteristics of our church. Not surprisingly, sometimes we experience great tension. There is a rift between those who accept abortion and those who do not with little common ground for genuine discussion between two sides. Disagreement still exists regarding the 1979 Prayer Book. We are polarized over the ordination of women, especially to the episcopate, and of open and avowed gays and lesbians. We differ concerning the blessing of non-traditional relationships. The tension between tradition and change has reached such a level that some fear that it threatens to tear the very fabric of Anglicanism. Have these tensions grown too great for the famous Anglican toleration and compromise, the "*via media*," which has long guided and governed us.

An answer to these concerns will emerge from this document. In it we examine some of the facets of being an Episcopalian. We examine Scripture, authority, tradition and reason and see how these have been tempered by openness and experience.

III. Identity

A. The Traditional Identity

WHAT IS THE IDENTITY of the Episcopal Church? Who or what is an Episcopalian? Until relatively recently, it was generally perceived that an Episcopalian was literate, educated, middle- to upper-class, conservative, open to the concerns of the "less fortunate," reserved in worship, formal, tolerant of different views to some small degree. An Episcopalian's membership in the church sometimes

appeared as much a mark of class standing as a matter of intense religious interest.

Theologically, the Episcopal Church was generally Protestant in sensibility, though aware that it was different from Rome and from other Protestant bodies. The Church often expressed that this difference was the result of the classical Anglican notion of the *via media*, "the middle way": the church in between, a bridge between Protestantism and Catholicism. But in spite of theological attention to the notion of the *via media*, for the average parishioner the distinction between our church and others may have been more a matter of class than theology.

About a generation ago, it became apparent that our social identity was changing. Many, including a large proportion of the upper classes, drifted away. Our class identity once provided us with coherence. With the erosion of our identity as a class of the propertied and privileged we have had to redefine who we are.

This is the context of our present-day search for identity in the Episcopal Church.

B. The Emerging Identity

THE OLD IDENTITY was set in social or vaguely ecclesiastical terms. These no longer apply. We are now a multi-class and multi-racial church (though still more heavily weighted with persons from the middle and upper-middle classes).

How do we define ourselves? In particular, how do we define ourselves in the modern world? What does it mean "to be in the modern world"? We cannot use a set of definitions, social or ecclesiastical, from the past. We propose to identify the Episcopal Church in a different way. We suggest that who we

are as Episcopalians is defined by our relationship to modernity. It is this identity that we now explore.

This relationship is already perceived in our church in which progressives and traditionalists differ in matters which directly relate to the challenge of modernity. Progressives in the church are more ready to embrace modern developments in science, to contemporary social movements (e.g. feminism, social justice), to the development of norms of thinking and acting which have come into place over the last 200 years (and especially in the last 50). They often see in these developments the movement of God's Spirit.

Traditionalists, on the other hand, tend to question much (though not all) of modern thought and wary of social movements which seem to contradict the theological, social and sexual views of Scripture and tradition. They worry that concessions to modern trends are all too often ill-thought and accepted too easily at the expense of the solidity of tradition. For them, the preservation of the tradition is honoring God's Spirit.

In other words, the differences in our church are differences over how to perceive and react to the developments of the modern world. The question of modernity, therefore, lies at the heart of the issues which concern our church.

IV. Modernity

IN ONE SENSE, our church has already defined itself as being open to modernity.³ Recall that this church has taken the following initiatives: it has refused to be literalist in its interpretation of Scripture; has generally accepted modern scientific thought; has authorized remarriage (1973); has sanctioned the ordination of women (1976); has been generally, if

unofficially, tolerant of sexual relations before marriage; has, in several of its dioceses, witnessed the ordination of openly homosexual persons; and there have been, in the Diocese of Newark and elsewhere in the church, blessings of the unions of committed homosexual persons.⁴

These changes have provoked a reaction within the church. They have caused others outside the church to characterize us as a "liberal" church. Not all Episcopalians (or Christians) are aligned with this new emerging identity. Not only are they anxious to re-establish many forms of traditional morality and belief within the church, but they are also increasingly worried that the Church has engaged in change merely for the sake of change. In the dialogue with the modern world, some Episcopalians are not convinced either that modernity is benign, or that every adaptation to modern custom is for the better. Increasingly, there is a tension in our church around the issues of the authority of Scripture and a call for a return to the authority of Scripture and tradition as normative, if not exclusive, sources.

The Episcopal Church has, from its inception, granted a wide voice to the laity (the House of deputies pre-dates the House of Bishops at General Convention). It has always been open to straightforward political pressure for change. In many ways it is a democratic church. All of the initiatives enumerated above support the argument that the emerging identity of the Episcopal Church involves an open dialogue with modernity; one which requires certain changes on our part.

V. Scripture and Tradition

IN THIS DIOCESE we take seriously the charge that the changes which our church and our diocese have authorized are contrary to Scrip-

ture or to tradition. We acknowledge that many of these changes go beyond anything the church has heretofore approved. At the same time we believe that these changes do accord with and, in a powerful sense, are authorized by our sacred sources. We maintain that we are faithful to our past.

How can we make such a claim? We make it because of how we view our sources. We do not believe that these function merely as frozen deposits from the past, unalterable givens which, by virtue of their antiquity, mandate habits, thoughts and practices throughout time.

We believe that the Holy Spirit cannot be contained like a genie in a bottle. Our sacred sources are not rigid and frozen deposits of sterile traditions, but vital, vibrant springs of renewal and challenge. They themselves are products of change and, by nature, dialogic. To be faithful to Scripture and tradition is, therefore, to be in a conversation with contemporary life. Since our sacred sources are themselves a product of the ongoing dialogue between the church and the world, we can be faithful in our day by continuing to adhere to that animating intention.

As a church we place ourselves in the midst of, indeed we are the mediators of, the continuous conversation between God and God's ongoing creation in time. That is how we describe ourselves.⁵

Does dialogue between modernity and "open" sources eventually mean capitulation? Is it a wry, clever way of putting in place the full range of modern customs and habits, jettisoning everything from the past?

These are important questions. They make us think about criteria. To say that our sources

are "open" does not mean that they ratify the entire apparatus of modern life. We have to be clear how we use our sources of authority: how we distinguish the claims of modernity from the claims in our sources, and how we, if we do not accept the claims of modernity wholesale, judge them.

VI. Reason

AT THIS POINT we introduce two considerations:

First, we employ what has often been called the third leg of the Anglican stool of authority, after Scripture and tradition: reason. Reason is too often perceived as a purely subjective enterprise. Reason has, however, supplied reflections on doctrine and ethics with an element of contemporaneity.⁶ Can we grant authority to contemporary experience? We believe that we can. Contemporary experience raises up questions concerning the adequacy of that which we have received from the past. It is that which initiates the search for a usable past. In that sense, experience criticizes the past. In particular we believe that experience, especially the cry of those demeaned, excluded or oppressed in our world has authority: an authority that can lead to change.⁷

Second, if there is to be a true dialogue with modernity, then the church must have some distinctive contribution to make. This involves expressing the Gospel message to people in this age of indifference. We are under no illusion that the assumptions of modernity are in any profound way hospitable, or even open, to the Gospel message. While we as a church can learn from certain questions and developments of modernity, the modern world does not seek to learn from us. There is no easy fit between Christian faith and the modern

world. We thus preserve for ourselves a loving but critical stance. *We see this as our prophetic role.* It is important for us to suggest in what ways we think modernity deficient. In so doing, we seek also to reassure those who regard us as merely an echo of modern trends.

Christianity is generally differentiated from the modern world on moral terms. We do not, however, believe that the church and the world separate along a moral divide. Furthermore, we are not convinced that our age is morally any worse than any other.

We differentiate Christianity from the modern world along a *spiritual* divide. God, in the modern world, has been replaced with the self. This, of course, has been a human intent since Adam, but our day has seen the removal of most restraints or distractions from this primitive drive. We can say much positive about the self, the person in the relatively unfettered exercise of his or her potential: creative, discovering, active, choosing; the central actor in the elaboration of this extraordinary project, the modern world. At the same time, what is there to say about a society which revolves around, rewards and celebrates self-promotion, self-referentiality, self-absorption? These are elements of modernity which drive our culture.

We propose a message of renunciation, suffering love, solidarity with the poor, prayer, and self-forgetfulness; in short, we propose Jesus the Christ. Why are we surprised that so few will listen? We are dealing with two different, indeed conflicting, spiritual experiences, two distinct organizing systems. The bridge between them is conversion. We confess Jesus and the power of his resurrection over and against the claims of modernity.

It is clear that we are at once open to modernity and criticize it. We are, as St. John says, in the world but not of it (*John 17:16*). With this in mind, we believe that we can further elaborate the nature of our identity by selecting some of the major issues of our time and working through them.⁸

VII. Beliefs and Creeds

IN THIS ONGOING DIALOGUE with modernity, in which we stake out our identity as an open yet critical body, what is it that we understand to be our basic theological beliefs? Clearly, we are more than a people who struggle with "issues"; we have our own set of beliefs. Beliefs, however, function in context. What are they and, more importantly, what is the context within which they are offered? The Apostles' Creed, the Nicene Creed, the Formula of Chalcedon set forth the Church's understanding of God, Jesus Christ and the Holy Spirit for their time. We affirm those creeds. We recognize the need to employ our credal faith in a contemporary context.

Our beliefs, or creeds, are best seen as a response to the spiritual wasteland in contemporary life. Christianity is primarily a faith about redemption. Whatever we may say about Creation, it cannot be considered as a separate enterprise in which we speculate about what Genesis may say about the created order in contrast to what an empirical scientist says about the universe. Our notions about the universe are controlled by the primary events of redemption. Many modern movements — Marxism, or psychoanalysis, for instance — have sought to perform redemptive tasks. But the early promise of Marxism has given way to tyranny and self-annihilation. While psychoanalysis has helped people adapt to the terrors of existence, its organizing myth of psychosexual freedom has never taught anyone to love.

Today we are faced with the claim of redemption by scientific pharmacology.

None of these has touched the core of modernity's nervous ailment: the glorification of the self. Thus, when we recite our basic beliefs we do so not out of some need to reiterate the views of the fourth and fifth centuries, but in order to speak to the realm of death in our own time. Our creeds are defiant statements. They refuse the excessive rationality of a so-called scientific age.⁹ They are claims about human redemption which differ from modernity's claims about redemption.

VIII. Authority

It is one thing to suggest an identity for the Episcopal Church; it is quite another when that proffered identity is spurned and opposed. For no matter how much we argue for *our* right, many others argue for *their* right. How can we be a church with this cacophony?

Certainly the question of the order and unity of the Church is important. But we are a church which encompasses radically different points of view. How we deal with this reality is also important.

At this point we wish to argue for a particularly open form of authority. This form has similarities with the older form of Anglican authority, but it takes into account the depth of present day disagreements — something Anglicanism never had to face in the past.¹⁰

There is another approach that we commend: we prefer an inclusive church.

IX. Inclusiveness

WE SPEAK OF INCLUSIVENESS in two ways. First, we want to stretch forward to those who are excluded by society. We are convinced

that we, both as a church and as a diocese, do not do enough to minister with the hungry, the homeless, and the afflicted. At a time when social justice has been swept off the national agenda, we wish it to remain. We would like to reverse the patterns of greed and violence which are at the center of our national experience. We would like to reverse the systematic attack on our environment and the resources of this earth. We cannot continue to live, as a nation or a church, at the expense of others and of the earth. We must promote a more equitable distribution of our resources, cultural as well as economic. There are too many ways, subtle as well as obvious, that we as a church worship wealth, encourage accumulation, and invidiously honor size and success. We want to include in our ministry, our parishes and our lives the excluded, the forgotten and those whom we have driven away. As a church, we cannot, intentionally or unintentionally, exclude those of any cultures whose habits, lore and customs are, in and of themselves, a blessing in our midst. We want to invite back those who have been made to feel unwanted because of their habits or lifestyles and have therefore stayed away.

Second, we want to be a church which includes those who disagree. We want to be a church which tolerates disagreement. So we speak of love as inclusiveness, and inclusiveness as a paradigm of love.

Our inclusiveness is theologically based. Jesus called into his company those whom society maltreated, saying "I have come to call not the righteous but sinners to repentance." (*Luke 5:32*) But his call did not demand that they first change. He loved first -- unconditionally. Repentance, far from being the condition for entrance into his company, was rather the hoped-for response of those touched by his love. We can be no less open, either to those

who have been hurt or to those who demand of us a love dependent upon repentance (*Mark 1:14*).

The Gospel is the basis of what we do. We do not believe that the Gospel can be reduced to social action, or "human values," or as an equivalent for tolerance and good will. It is the Good News of Jesus Christ who died for us all. This calls for another kind of discipline -- the discipline of tolerance, the discipline of forbearance, the discipline of love.

It is not easy to live in a time of ambiguity. In a time of ambiguity and uncertainty the temptation is that the church is reduced to a club where people are asked and expected to believe the same thing in the same way. We believe the Episcopal Church must resist this temptation. To those who wish for more clarity and discipline we say, please stay with us and continue the dialogue.

X. Amendment¹¹

We value those who would remind us of our scriptural and traditional heritage, and believe that they must shape our prayer, thought and action.

For many of us, being an Episcopalian in today's world means being able to affirm that which has been delivered to us. This was expressly stated in the preface to the first American Book of Common Prayer, which was born out of a conflict which separated brother from brother, sister from sister, friend from friend. It read as follows: "That this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

For many of us, being an Episcopalian in today's world means acknowledging the Scrip-

tures as the primary source of all our teaching, treating them, both Old and New [Testaments], in the same manner that Jesus treated the Old. As He himself said of those who were ignorant of scripture: "Is not this why you are wrong, that you neither the Scriptures nor the power of God?" (*Mark 12:24*) Or again, on the road to Emmaus on His use of Scripture: "And beginning with Moses and all the prophets, he (Jesus) interpreted to them in all the Scriptures the things concerning himself." (*Luke 27:27*) Reason, tradition and experience provide guidelines to our understanding.

For many of us, being an Episcopalian in today's world means being under authority -- the authority of Scripture. The bishops of the Anglican Communion, meeting in Lambeth in 1958 wrote: "the Church is not 'over' the Holy Scriptures but 'under' them To that apostolic authority the Church must ever bow." So, too, must we. In reality, without that authority and acknowledgment of that authority, no one in the Church has any authority, including councils, conventions, bishops and clergy. Without this authority the end result is dysfunction and chaos. We need authentic authority without which we have no claim to be the body of Christ.

For many of us, being an Episcopalian in today's world means offering to the world a liturgy which is both rich and precious. Was it not our forebears who, in 1549 introduced to the world *The Book of Common Prayer*, a book which was to be stained by their blood. It is still cherished in its modern forms by rich and poor, young and old, sophisticated and unsophisticated, educated and uneducated, in many different languages and numerous and varied cultural settings.

For many of us, being an Episcopalian in today's world means acknowledging that we live in a world of rapid change. Yet the new must be reinterpreted by the old, as the old is interpreted by the new. Jesus Christ, as the author [of the Letter] to the Hebrews states, "is the same yesterday, today, and for ever." (*Hebrews 13:8*) Jesus himself affirmed, referring to the law and the prophets, "I have not come to abolish them but to fulfill them." (*Matthew 5:17*) Though change is ever present, it is not always, as history has taught us, for the better.

Finally, for many of us, being an Episcopalian in today's world acknowledges the challenges both to and from society, challenges to and from the changing mores of people. We need to be open and honest in our quest to solve these dilemmas and conflicts. However, they can only be resolved on the basis of truth not fiction, fact not feelings, love not anger, acknowledging, in the words of St. Paul, our thanks "to God who gives us the victory through our Lord Jesus Christ." (*1 Corinthians 15:57*)

XI. Notes

1. See the excerpt from Bishop Spong's address to Convention in Appendix B.
2. When we say "we" in this paper, this represents the Task Force's perception of where this diocese stands or may be preparing to stand.
3. Modernity is that set of principles and assumptions which guide the modern age and shape prevailing values.
4. The Diocese of Newark committed itself, in 1985, to a thorough study of issues in human sexuality. A Task Force, established in response to the actions of that Convention, reported to the 1987 Convention and urged that the Diocese move toward a creative ministry to those for whom traditional marriage was, for various reasons, not an option. In particular, the Task Force urged that appropriate means (liturgical and otherwise) be found to affirm relationships that were entered into: prior to marriage; by gay and lesbian persons; and by older people who deemed marriage inappropriate to their circumstances. Although the Convention's resolution was confined to "receiving" the report and to commending it for study and although it did not formally endorse Task Force findings, the resolution's effect has been to stimulate both discussion and controversy, which are ongoing in the Diocese, on the subjects of sexuality and family life.
5. We develop this case more fully in Appendix C.
6. We are uncomfortable with the definition of reason proposed by Richard Hooker, the great 16th century English theologian. For Hooker, reason was an immanent principle of the world not the act of thinking which we in our time conceive it to be. We want to employ some contemporary authority to interact with Scripture and tradition. We find reason too subjective and arbitrary to be reliable and instead propose the authority of contemporary experience.
7. We develop this argument more fully in Appendix D.
8. Appendix E suggests how we, as a church, differ from other churches and from modernity as well.
9. In Appendix F we try to articulate a minimum creed for our day.
10. In Appendix G we sketch out more fully what we mean by authority.
11. This Amendment is not the work of the Task Force, but was added at the 118th Convention of the Diocese of Newark.

APPENDIX A

RESOLUTION OF THE 116TH CONVENTION OF THE DIOCESE OF NEWARK

The following resolution setting up this Task Force, arising from the Bishop's address, was passed by the 116th Convention of the Diocese of Newark:

RESOLVED, that this 116th Convention of the Diocese of Newark encourages the Bishop to appoint a Task Force to study the issues confronting our church in light of the sources of authority in our tradition: scripture, tradition, reason and experience; and bring to the 117th Convention an articulated definition of who we are in the Episcopal Church and in the Diocese of Newark, which may be debated, amended and finally accepted by that Convention.

APPENDIX B

EXCERPT FROM THE BISHOP'S ADDRESS TO THE 116TH CONVENTION OF THE DIOCESE OF NEWARK

AS WE LOOK TO THE FUTURE I see a tremendous need for the Episcopal Church, both nationally and in this diocese, to define clearly and sharply who we are. The decade of the 90's has been designated by our church as the Decade of Evangelism. One cannot do evangelism until one knows who one is and what one believes. Our Bible Task Force has been part of that definition. So was, and is, the sexuality debate that we have initiated. But the definition must be clearer still. In our tradition the sources of our authority are scripture tradition and reason, which included both on-going knowledge and personal experience.

If these sources are still authoritative, as I think they are, what is the relative weight we give to each? If reason includes all of the field of science, what do we do when knowledge from this source challenges the time-honored truths of scripture or tradition? If personal experience is held to be a source of truth, how can we receive the gifts that arise out of the experience of those who have been oppressed and maligned by the church itself - racial minorities, women, gay and lesbian people? What happens when the experience of these people challenges the prejudices that have in the past been unquestioned and are regarded by many people as part of an unchanging sacred tradition? As the world moves rapidly into an era that affirms the sacredness of all people, how do we deal with a biblical tradition that encourages tribal superiority, condones slavery and treats women as though they are the possession of men? These attitudes cannot be treated as the Word of God in our day.

Some churches try to cover with obscurity these flash points of conflict where scripture, tradition, reason and experience collide. That is, in my opinion, both dishonest and futile. I intend, early this year, to appoint a task force of twelve persons, co-chaired by the Rev. Nicholas Cooke of Montclair and Mrs. Gerrie Jeter of Harrington Park, to address these issues and to seek to bring to our next Convention a clearly articulated definition of who we are in the Episcopal Church and in the Diocese of Newark. I want them to advise us as to how we are to live at these points where the past and the present, new knowledge and sacred tradition confront each other, and *to offer us some means whereby we Christians can walk boldly into the future* [my italics - Editor]. I want us to be able to say clearly to the world - this is who we are as Christians in the 1990's and this is why we do what we do, so that our identity and our purposes will be clear to all the people we serve. Then, on the basis of a very clear definition, we can, with integrity, invite the unchurched or the over-churched to join our common life.

I ask you to mandate that the report of this task force be presented to this Convention next year so that it might be debated, amended, changed and finally accepted, allowing the authority of this Convention to rest upon it. Then, being clear about who we are, we may enter with renewed enthusiasm the evangelistic thrust of lifting up the Christ in our generation so that all people might be drawn to that holy life where humanity and divinity flow together as one.

APPENDIX C

HOW WE UNDERSTAND THE BIBLE AND TRADITION

I. SCRIPTURE

THE BIBLE AND TRADITION comprise the central sources of Christian faith. Along with other religious bodies, we honor these sources as authoritative. The Bible contains the Word of God: the primary revelation of God's work and love in Jesus Christ. It attests to the work of God in creating, redeeming and sanctifying. The ongoing tradition of the church, in different languages and contexts, seeks to uphold the biblical meaning of Jesus' salvation as the church winds its way down the corridors of human history.

We understand the Bible to have a specific nature. It provides for us the central exposition of God's will and way for human beings, but it does not disclose this will and way in monolithic form. The Bible is not a frozen deposit of God's iron will. It reveals God's decisive acts of salvation set within different human contexts and taking into account a wide variety of human responses.

To see the Bible as containing a set of universally and eternally mandated injunctions about social behavior is to distort the nature of the Bible itself. This is what distinguishes us from Fundamentalists and, for the most part, from Roman Catholics. For though Roman Catholics have a theory of development which allows them to move beyond the literal reading of the Bible, that theory is employed selectively. On most issues, the Bible, backed by the Roman Church's teaching authority, is treated as a non-surpassable original deposit on all manner of doctrine and ethics.

We hold firm to the authority of the Bible, but we take special note of the internal nature, operation and elaboration of that authority. We note, for example, that the Bible, as God's revelatory record of dealing with men and women over time, involves change. Worship changes, moral requirements change, the ingredients for salvation change, and social habits and social or racial prejudices change. The Bible is not a fixed deposit of doctrinal and ethical truth, as though it were insulated from the conditions of ongoing human life. The Biblical God speaks Creation into existence, longs for a speaking, responding human partner, speaks in love and

sorrow through the Prophets, and is incarnate in the Word, the speaking Christ, Jesus. God's history is that of conversation. God speaks with God's people over time.

Various writers record this conversation in what we hold to be a sacred book of revelation. The writers note, over time, how God responds to different human circumstances. In the Book of Exodus, for example, the Sabbath rest is justified on the basis of God's rest in Creation (*Exodus 20:8-11*); in Deuteronomy, it is justified in terms of the Passover (*Deuteronomy 5:15*); in John's Gospel, Jesus works on the Sabbath because God does (*John 5:9-17*).

In the 32nd Chapter of Exodus, God again reverses God's self (*Exodus 32:7-14*). God has another change of mind in the Book of Joel (*Joel 2:12-14*). In the First Book of Samuel, God grants Israel a king only when pressed and against God's better judgment (*1 Samuel 8:4-22*). The list of changes, reverses, contradictions, and inconsistencies is endless.

Nor are these to be dismissed by arguing that the Bible contains different documents and authors writing from different times and with different issues of their minds. This may be true but the theological point is that God changes! Why? Because the God disclosed in Scripture is the covenant God, the God of relationships. God did not create a fixed person, or a fixed social or moral order. God created free men and women. This meant that, with creation, God assumed human change.

Further, it meant that Scripture is the narration of God's own strategic response to human life and freedom. God struggles with men and women and their ways. God does not overpower them, as an earlier theology would have it.

"God [is] surprised or displeased by what his creatures do, [grasps] with pleasure new opportunities presented by human initiatives God's power is exercised so as always to leave room for human initiative, and God does not seem to know in advance the choices of his creatures."

APPENDIX C

writes the Episcopal theologian, Paul Van Buren. In this regard the Bible is an elastic document, not a note book of isolated authoritative texts. God, says Wolfhart Pannenberg, has the power "for altering his own previous manifestations." God is presented in the Bible as lover and not as potentate.

We would characterize God's activity as a dialogue, a conversation with people as human society and character change over time. As a result, change is a constituent element in Scripture. Why else would the Bible present to the church the power to "bind and loose," that is, interpret (*Matthew 16:19; 18:18*). And, if change is built into our basic sources, how can we continue to treat these sources monolithically or as frozen deposits?

II. TRADITION

MUCH THE SAME IS TRUE OF TRADITION. Strictly speaking, tradition refers to something which is handed over, some knowledge or belief or even custom. It is passed on from person to person, church to church, generation to generation.

In a strict sense, the Bible is part of tradition, but tradition is more than just the Bible. It is extra-biblical and post-biblical. It is the church's response to the challenge of time and change. Or, rather, it is the record of the church's effort to establish herself over time.

This entails a *traditio*, a handing down from the past. But this tradition is not the handing over or the carrying down, unchanged, of encapsulated teachings or practices. It also involves human additions, human responses and human faithfulness within the limits of human error. Tradition contains an amalgam of views on sexuality, foods, medicine and cosmology that no one today would consider authoritative. Nor should they. Do we wish to assert, for example, with the *Decretum* of Burchard of Worms (compiled between 1008 and 1012) that women are forbidden to increase the sexual ardor of their husbands by kneading bread dough with their buttocks?? These were views of their time; they do not carry over. Like the Bible, tradition is a human construct. But, as with the Bible, this does not diminish its authority; it establishes it on different grounds.

III. AUTHORITY

FOR MANY OF US, authority is an error-free, divinely sanctioned event, word or practice. It is that which stands over against us as a totem or a unavailable command. But we are suggesting that the authority of Scripture and tradition is closer to the sense of *auctoritas*: that which has been initiated, created, sponsored. It is something which also exists within the stream of human time and circumstance. It is authority in just that sense, something which bears the mark of human feedback.

Thus Scripture and tradition stand under God's authorship, but their character is not that of a deposit, an encapsulated divine given. It has the character of an open implicate. It is open, not in the sense that its direction or content can be changed at will (it cannot be made to mean anything); it is open in the sense that it can be entered into conversation with. It will, in part, be subject to error (though we trust that, in the whole, it is not). We converse with it, for in that manner we speak with God about our time. God does not overwhelm our time with the mores and habits of some past time; God establishes through dialogue the special needs and character of each time. This may involve God in surpassing God's self but this is exactly what God did in the Cross of Jesus. God surpassed the former things in this new way.

APPENDIX D

THE AUTHORITY OF CONTEMPORARY EXPERIENCE

IN OUR DAY, it is by now a societal given:

- that slavery is an evil,
- that men should not dominate women,
- that genocide is not acceptable,
- that Jews should not suffer civil disability or unjust death,
- that fascism and blind militarism are not social ideals,
- that social rank should not be converted into legal privilege.

Yet, at one or another time in the past, all of these practices (and many others like them) were taken for granted or perceived as the unalterable aspects of a divinely created order. Today, however, literally no one in America justifies them (through, in reality, modified forms are still practiced.)

Somewhere along the line Christians developed criteria for abandoning these practices. Or, as we have said earlier, in the course of an ongoing conversation with our sources of authority, we made changes that were neither specifically sanctioned nor specifically forbidden.¹ We granted the modern world, contemporary experience, the status of a partner in an ongoing dialogue. More specifically, we allowed the cry of pain from those suffering under the weight of ancient practices to count in forging a new assessment. We accorded authority to the oppressed.

This was no more than Jesus had done.² For the cry of those who felt the weight of the Law was important to Jesus in forming his opinion of the Law. Jesus' friendship with social outcasts and with women was the basis of his own protest against the privilege of wealth and the mistreatment of women.

The early church recognized the authority of the poor, the mistreated, and the excluded. As the poor came streaming into the ancient Mediterranean cities in the Third and Fourth Centuries of our Common Era and began gathering outside the great churches, they were constantly referred to as sacred and granted deference. The Anglican poet and mystic, George Herbert, continued this tradition when he wrote: "Man is God's image; but a poor man is Christ's stamp of boot."

We note that, in our own day, it is the cry of those who were divorced and had no hope of forgiveness, the anguish of exploited workers, the cry of Blacks against slavery and oppression, the cry of women at male domination, and now the cry of homosexual persons which we refer to as the authority of contemporary experience. The authority we accord these persons in this day is neither more nor less than the authority given by Jesus in *his* day to those demeaned and cast out by society.

It was not that Christians changed because they wanted to keep current with social developments. Christians were pushed into deeper conversation with their basic sources as a result of the cry of those hurt and diminished in contemporary life.

One of the primary functions of dialogue is that it enables us to see things in our sources that we never saw before. It often reveals that our sources are not as wedded to certain social practices as we may have thought.

We could argue, for example, that much of the oppression of women found in scripture is accompanied by strong objection on the part of the biblical writers. The Bible depicts men subjugating women; it shows God seemingly authorizing this. Yet, at the same time, this behavior is being protested by biblical writers, in the name of God. The Yahwist, Harold Bloom contends,³ was a woman who depicts men in a bad light! This may account for the note of support of women in the Books of Genesis and Exodus - a support which exists side by side with male mistreatment of women. This, of course, makes the Bible a bit messier than we had thought. But if this is the character of revelation, so be it. Dialogue with some of the forces of modernity has helped us uncover dimensions of God's own revealed preferences we had heretofore overlooked or ignored.

But what if a contemporary issue arises - say, homosexuality - in which a re-reading of Scripture does *not* produce a different understanding. On what basis,

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if any, can one go beyond certain, seemingly ironclad, biblical mandates?

Clearly, the cry of anguish from gays and lesbians has authority. But what if, in a new dialogue with the Bible and tradition, one still finds an unrelieved homophobia? While the Bible and tradition show some sympathy for the poor and women, it is unrelenting in its condemnation of homosexuals. On what basis can one go beyond our authorities in suggesting that gay and lesbian sexuality should not be demeaned?

This is, admittedly a more difficult issue. It involves a dialogue which seemingly leaves some of the partners (the Bible and tradition) behind. It gives rise to the traditionalist complaint that contemporary experience is now dictating to the ancient sources of our faith what we should believe and practice.

But is this really so? Is this dialogue *really* leaving behind the Bible and tradition? Is it not, rather, that we are justifying an open view about gays and lesbians on the basis of other, deeper currents to be found in our sources? Would, for instance, God as Creator create that which God abhors? Is the redemption of Jesus Christ sexually specific? Can the love of Jesus on and from the Cross stop short of including ten to fifteen per cent of the human race in their desire to live a natural sexual existence?

When we, refreshed by contemporary experience, interrogate Scripture and tradition and make changes, this is not because we have set ourselves above Scripture. As we have said, all generations change past experience. The question, therefore, becomes not whether change is possible, but on what basis can change be made. While it is contemporary experience which prompts the questions and the interrogation, in the final analysis, Scripture and tradition provide us with the impetus to change.

Notes:

1. Please see Appendix C: *How We Understand the Bible and Tradition*.
2. Matthew 9:12-13.
3. David Rosenberg and Harold Bloom: *"The Book of J,"* 1990, New York: Grove Weidenfeld.

APPENDIX E

THE CHURCH AND MODERNITY: SOME DEFINING ISSUES

I. VALUES

THE MODERN WORLD HAS ENCOURAGED the shift from intrinsic to extrinsic values. This is a result of the market system which externalizes *all* values and makes them a matter of exchange. If you have something which somebody else wants, then there is value in that thing. Nothing has value in itself.

In the pre-modern world, value was intrinsic. Not only things, but acts could be said to have value in themselves. Morals and principles were understood to be absolute and could admit of no contextual alleviation.

II. CONTEXTUALITY

THE EPISCOPAL CHURCH, however, is contextual in its understanding. We adhere to strong, traditional standards, but we tend to interpret them according to circumstance. To that degree we are not a church of rigid absolutes. Our dialogue with modernity has helped us see that even our sources are contextual.¹ To be sure, the Bible does not display the same range of contextuality as we find in modernity and certainly the Bible and tradition have some fixed values (those against murder, for example). Nonetheless, the principle of contextuality is there.

Many people believe that *any* movement away from the absolutist position makes one a relativist. This complaint strikes us as missing the mark. We do not think modernity is so much relativist as a-contextual.

When we say we are contextual, we mean that we allow new circumstances to inform and influence our moral position. But each new context contains within itself a set of obligations. The excess of modernity lies in its destruction of *all* context and its substitution of the standard of subjectivity or self-expression.

We do not adhere to this. In fact, we think that this standard is the presence of death. We seek the truth in each circumstance, but the truth is found in obedience to the claim or obligation found in that new context: the will of God in that specific instance.

We do not, therefore, wish to ignore our tradition; we seek to enrich it. We are not afraid to listen to and hold dialogue with modernity. Essentially, our positions on divorce, abortion and human sexuality, to take three examples, are the fruit of a particular interchange with modernity.

III. MARRIAGE AND DIVORCE

UNLIKE SOME PROTESTANTS, and most secularists, we do not believe marriage to be a contract, to be upheld or broken as a matter of convenience or whim. Marriage is a solemn sacrament (though not of the same weight and symbolic clarity as Baptism and Holy Eucharist).

However, marriages are not, as the Roman Church believes and teaches, indissoluble; only an impermissible legalistic understanding of Sacrament can arrive at that conclusion. Therefore, we do not subscribe to the cruel fiction of annulment.

We acknowledge the divine intention of lifelong union in marriage, but we recognize as well the human aspect. To the degree it is a human event, marriage is subject to human failure. We acknowledge human choice and human error. We cannot wish that away with an impossible view of marriage. Moreover, when persons fail in marriage (divorce), we cannot see how they can be excluded (as they are in the Roman Catholic Church) from the central biblical reality of repentance, forgiveness and a new start (re-marriage). Only a rigid and cruelly legal understanding of marriage would do this.

IV. ABORTION

TWO FEATURES INFORM OUR VIEW ABOUT ABORTION. One involves the complexity of living in a democratic society. This complexity gives rise to ambiguous ethical stands. We accept this ambiguity. The other is our hesitation to grant absolute rights to the individual.

Our view of life is inherently social (derived from our understanding of God as triune). Every human decision does indeed involve more than just the person existing in some splendid isolation. We acknowledge

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the political right of a woman to have an abortion. That is, we recognize that, in a democratic, secular and pluralistic society, the point of decision in difficult ethical matters must, in most instances, rest with the individual person. We see no other way for our society to function at the policy level.

This does not mean, however, that we believe abortion to be necessarily "right." Clearly, that which exists in the womb is not a mere fetus. It is a living organism that will one day be a person. To interrupt the process of bringing this dependent yet living organism (to describe this organism as a "person with rights" defies all evidence and logic) to independent personhood - whatever the circumstances - is a grave matter. We would counsel against it.²

But we are not satisfied that these theological wishes are best carried out by a state policy of legal denial, a policy which can be enforced only by coercion and eventual arbitrariness. We rest this decision with the individual woman, trusting that she will consider that which lives within her, hoping, too that she will hear the concerns of others in coming to her decision.

We recognize that there are instances when, for powerful personal reasons, a woman may choose an abortion. We wish she would not, but we recognize that her personhood is at stake as well. We know further that there are other instances in which a woman will decide for abortion on the grounds of convenience. We abhor this, but we do not see how, in a democratic society, we can establish a law which allows for the former and prevents the latter. As a result, we wish to promote the course of adoption. We do not support state coercion.

V. HUMAN SEXUALITY

OUR SOCIETY IS MESMERIZED by the possibilities of sexual activity or encounter. In reaction to this, many in the church trumpet an unchanging, traditional sexual morality. Fundamentalists and Roman Catholics brand any sexual encounter outside of marriage as hedonistic and promiscuous.

Strictly speaking, there is no such thing as sex, no independent "thing" or activity which can be isolated and named as such. There are only persons, in some form of relationship, having sex. To separate sex out of

relationships and give it a value-in-itself is preposterous, part of the natural confusion of our society which tends to reduce complex, relational matters to things, to matters of objective exchange.

We differ from others who believe an absolute value resides in sex, and we differ from secularists, who see in sex a neutral, value-free endeavor. Sex cannot be judged in and of itself because people are involved and bring with them that complex assortment of manipulatory vices and predatory habits: their long history of lying.

Our church has long upheld marriage as the exclusive context for sexual encounter. In practice, however, there are few instances of actual disapproval of, say, couples living together before marriage. This is because, again in actuality, few in the church are convinced that the sole relationship which can permit or give meaning to sexual endeavor is marriage. All would, however, hold marriage (defined as lifelong commitment) as the norm; that social arrangement with the best chance of enriching human relationships.

Relationships short of marriage need not always be condemned in themselves. Most of these are, in fact, relationships in transit, part of the modern quest for meaning and intimacy which takes different and longer roads than in the past. Saying this does not mean that we believe in sexual activity devoid of context, promiscuity or theories of liberation in and through sex. We are aware that many sexual relationships are tainted with the dark features of manipulation, dishonesty and cruelty. We are interested less in definitions of sex than in the building of healthy relationships and contexts. We are interested less in whether sexual relations between two unmarried 30-year-olds is intrinsically "wrong" than in what it is these two intend for their lives together or to what degree they have been able to erase from their life together the inherently dark features which plague all contemporary human relationships. We commend life-long union in Christ, not as a legal necessity, but as the best context for love, growth and companionship.

VI. FEMINISM

A THIRD FEATURE OF MODERNITY, which often separates Episcopalians and their co-religionists as well as secularists, involves the erosion of fixed social or

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sexual roles. Because of the need for mobile workers and atomistic consumers, the market system has undermined fixed social and sexual roles, the family and primary tribal loyalties. In particular, modernity has given rise to new understandings of women.

We no longer have a clear (and invidious) understanding of women as either fixed in temperament - passive, caring - or in social role - housewife. Women have sought equality and have gone on to challenge features of society and religion which appear inherently oppressive (to women and others) or which limit human understanding to that rooted solely in male experience, needs and action.

Feminism is, of course, more than the drive for the equality of women. On the basis of a full array of modernist assumptions, it is also a devastating critique of the Western, especially Christian, tradition. Not only has this tradition witnessed the suppression and violation of women, it has also, in its dominant patriarchal mentality, depicted reality in terms of severe dichotomies: male/female; history/nature; faith/reason; colored/white; us/them; subject/object. These dualities have played a significant part in the West, which itself has been plagued by a history of division and war.

Can there be a dialogue with feminists? Clearly many in other Christian bodies do not believe so. The Episcopal Church, however, embraces the dialogue with feminism. This dialogue has prompted us to see in our sources evidence of the divine displeasure at the mistreatment of women. Moreover, we can see in these same sources a concern for holistic as opposed to dualistic thinking. Why should we not feminize our language about God? Why should we not cease the use of exclusively masculine terms for human address? None of these changes would contradict the deepest currents found in our sources. Is there any doubt that the Bible portrays God in feminine (as well as masculine) terms, or that many of the great Christian mystics addressed God as female?

On the other hand, should we, as some feminists insist, translate Christianity in terms of matriarchal religions ("the Goddess")? Should we recast Christianity in terms drawn solely from "the company of women"? We think these steps make too much of the use of the modernist conceit which sees the causes of evil in

pre-modern forms (patriarchy). Does this not presume a kind of preternatural innocence among women? It is natural to exempt victims (in this case women) from blame regarding their fate; it is another to see them as the uncorrupted bearers of virtue. If the goodness, strength and wisdom of matriarchy is invidiously exalted, how can it be done without, at the same time, re-introducing the radical dichotomies feminism seeks to eliminate? Is the fiction of the Goddess any more than an inversion of the anthropomorphism of patriarchy? Is the answer to male predation the creation of more gods and goddesses in human images? Does the *de facto* replacement of male gods by contemporary women guarantee the beginning of humility and peace?

VII. HOMOSEXUALITY

FINALLY, WE AFFIRM not only the civil rights of gays and lesbians but also their right to ecclesiastically-endorsed unions. Clearly, non-celibate homosexual persons may be ordained to the priesthood as well.

We are aware of the overwhelming testimony of Scripture and tradition against homosexual persons. In our view these prohibitions were primarily motivated by concern that same sex activity was disruptive of family relationships. This seems to be clearly the case with the original prohibition in Scripture found in the Book of Leviticus.

In the Bible, marriage and family life were dependent upon the firm difference in character traits and gender roles between men and women. It is now clear that such beliefs about biologically determined character and function are no longer tenable. To say the Bible is wrong about this is to say no more than that the Bible has its cosmology wrong or is imprecise about the dates of certain births or events.

The biblical assumption that homosexual persons can change their orientation is likewise untrue. We know that the affective orientation of a person is virtually set at an early age. This much we have learned in our dialogue with modernity.

More important, we ask how or whether love between members of the same sex in any way infringes upon central Christian dogma. Is the Trinity dishonored? Does homosexuality reflect upon the nature and work of Jesus (who said nothing about homosexuality)? Given

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the fact that many of our churches no longer condemn homosexual orientation, on what grounds can we deny gay and lesbian persons the companionship and intimacy we grant to heterosexual persons? Since the Bible places high regard on persons in intimacy and on family, why is such a denial to homosexuals biblical? If Christian intimacy is the norm for human partnership, and is meant to be enjoyed in Christ, why should we not brand the denial of this blessing to homosexual persons as heresy? If St. Paul's proscriptions against homosexuality are less concerned with homosexuality as an intrinsic evil than with the worry that such an orientation would make marriage and family life impossible, what if we can now establish that homosexuality does not threaten marriage at all? What if same gender unions themselves uphold marriage? Can we not say that, though we have abandoned the first biblical proscription, we have nonetheless upheld the deeper biblical hope for committed intimacy?

Once again, we do not find it helpful to endorse views which associate homosexual promiscuity with liberation. That many gay or lesbian people have been forced to trumpet such views is understandable: denied the solace of ordinary social support and ecclesiastical union, what alternative do they have but the construction of some exalted view of sexual liberation based on the libertarian and sex-drenched strain of our culture? While we do not panic in the face of such phrases as "exploring our sexuality," we still hold to traditional patterns of intimacy and partnership. We see no reason that these patterns should not be available to gay and lesbian people.

Notes:

1. St. Paul's views on women, for example, are liberal [*Galatians 3:28*] or conservative [*1 Corinthians 14:34*] depending on the circumstance.
2. Church tradition, in order to assert the unity of the person as body/soul, had this unity occurring at conception. To suggest that this conception is less than inviolate invites the notion that the human person is merely a thing, a body, and hence manifestly disposable.

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TWO THEOLOGICAL STATEMENTS: A MINIMAL CREED

I. THE REALITY OF GOD

WE AFFIRM THE REALITY OF GOD, living and gracious. But how does one speak of God? We begin with Scripture and speak not as though the word "God" had an obvious meaning. Others before and during the formation of the biblical record and still others after the coming of Jesus can blithely speak of a divine agent, a magisterial power who has created all things and who in omnipotence directs all things. But this pagan conception is not the specific Christian meaning of God as we have received this meaning. Our God is the God of Jesus Christ. What, therefore, we can say of God we do so controlled by what we see in the man, Jesus. For we hold that God has pre-eminent disclosed God's self, nature and purpose, in a human being, Jesus of Nazareth.

The decisive character and life of Jesus Christ, himself the bearer of the history of Israel (though not all that history), is the life and purpose of God. But Jesus's life was more than mere existence: it consisted of death and resurrection. Thus, to speak of God is to speak of the One who, in human form, suffered, died and passed through death itself, that is, who experienced what heretofore was thought of as impossible for God. The simplicity of God moves to complexity because of the annihilation of God on the Cross. Death is experienced by God and drawn into the Godhead by virtue of the experience of the Son, Jesus. And this is the nature of the Love of God: that God appears in human form, suffering and dying. God hands over God's self to the world of death, and experiences the rage of this world, in order to extinguish it and in order that all who believe in the God of Jesus Christ can likewise overcome the death which stalks this world.

II. THE LOVE OF GOD

THIS OUTER DRAMA OF THE DEATH OF GOD'S SON is, by virtue of the presence of the fullness of God's life and purpose in Jesus, the inner drama of God as well. God is the perennial love of the Father for the Son, Creator for Redeemer. This differentiation of function within the One God (the love of the Father for the Son in the power of the Spirit) means that God is necessarily relational. One cannot speak of God without speaking

of God's inner relationality and God's outer work of relationality. To use other words, God is inwardly and outwardly conversational and dialogic.

It is this love which enables us more specifically to understand the work of God as Creator. Creation cannot be understood simply as the sheer miracle of being. Rather its character, like that of the event of the Crucifixion, is love. In Creation, God hands over to the reality of time something of God's self. In Scripture, Creation is the transposition of speech: God's word moving from within God to the conditioned world of freedom. There is a recession here. Why? Because Creation is an act of love, and love can be such only by a handing over, an invitation to freedom and interactive relationship (humans to God, each other and the inhabited order). For freedom without relationship, freedom exercised in complete autonomy, is death.

Because of Jesus, one cannot in Christian faith speak of God without speaking of human being. "It pleaseth Him," said Richard Hooker, speaking of God, "in mercy to account Himself maimed without us." For as Jesus is God towards us, he is at the same time our response to God. In Jesus, God has taken men and women to God's self in such a way (and at such a cost) that partnership and friendship with them is itself part of the definition of God. God is not God without the human partner. Similarly, without God, we are ill-formed.

III. MODERNITY AND GOD

THE ATTEMPT TO BE SELF-GROUNDED, that is, to realize one's humanity in splendid subjectivity, is to be distracted and alone represents the highest goal of modernity. The achieving and accumulating self finds no fulfillment save in elaborating him or herself to the greatest degree. Modern man and woman can only find in God, as in other people, the burden of existence, which accounts for the mad search, in greater and greater frenzy, for some outer entertainment, reward or enticement which will satisfy the inner craving for the confirmation that there is in and with the singular self a point of complete, subsistent wholeness. At that point the self has become its own God.

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Theologically, this is the road to death. For the ennobled self can only live life as an exercise of power. His or her divinity consists in the constant struggle over against others. Politically, other centers of power may serve as a counter-check to the power of the striving self, but this fills the world with combat. Power can check power but it cannot transform it. That is why the Trinity of God is the drama of love, seeking to transform the militant spread of power through the ancient call to die in order to live again.

IV. THE HOLY SPIRIT

THE RELATIONALITY OF GOD EXTENDS AND INCORPORATES. Silently, secretly, powerfully, God has a witness to God's self in the corridor of time. She is the Holy Spirit. The Spirit does not refer to the often self-validating moments of ecstatic experience, nor necessarily to random, thrilling or miraculous events which, because they conform to pagan views of what God is, establish God's presence among men and women of our time.

The Spirit is the work and invitation of the relational love of God among us. She is also the means by which the world of time and space, our history that is, impresses itself on God. For God does not exist in magisterial isolation and transcendence, but rather in ongoing partnership with men and women. The Spirit is the escape from death. The Spirit draws us from the power of death into the inner world of relational love which is God. To experience the Spirit is to be drawn from the world of self-deluded, self-absorbed death into the miracle of relationship with the One who in death took away death's allure, who, in Creation, made possible the material conditions for earthly love and life.

The Spirit, as the Love of the Father for the Son, is this love in worldly form. God experiencing our contemporary time. She is the incorporating work of God on this earth.

We affirm, therefore, God as triune.

V. JESUS, THE CHRIST

WE ALSO SPEAK OF THE COMPLEX REALITY OF THE MAN, JESUS, called the anointed one - the human particularity of God. We believe him to be central in the work of God's salvation - the one who brings light

and life, who, by means of the Spirit, pulls from death all who believe in him. But who is this Jesus? How are we to speak of him? Classically, he is God Incarnate, the enfleshed God. But how can a human being be at the same time God?

We do not believe it is a matter of an equation, as though within the physical space of one human being can be squeezed so much of God or so much of a human being. Because we prefer relational, personal language, we are not concerned to demonstrate just how much divinity Jesus has in him. Instead we are concerned with the shape and content of his own stated relationship to the one Jesus called 'Abba.' Here we also wish to follow Scripture.

Clearly, Jesus lived a full human life, taught certain things, acted in a certain way. He ended his life as a convicted criminal who died a cruel death on a cross. But this life had no significance in itself either for his friends or later writers. The beginning of the significance of his life lay with the claim of his resurrection from the grave of death. It was this event, attested by his friends, which gave indelible significance to all which had gone before.

The resurrected life of Jesus was both continuous and discontinuous with his previous existence. On the one hand his appearance on the other side of death served to vindicate the speech, acts and direction of his earthly existence. Yet, equally important, a significantly new and different life had been conferred on him. For his friends and followers this indicated that Jesus was a kind of unique first fruit whose raising from death held out to them the promise that they too could overcome death and all the forms of death which inhabit this haunted earth.

Thus he had a relationship with God which death could not break; for death was the only enemy Israel believed God either had not or could not conquer. The uniqueness of Jesus arises first at the point where death has been robbed of its power.

His uniqueness further consisted in a life of openness, invitation and welcome, as though, before his actual victory over death, there was a prefigurement that death's earthly acolytes - exclusion, hatred, self-righteousness - had been overcome.

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VI. HUMANITY AND DIVINITY

JESUS'S RELATIONSHIP WITH GOD IN NO WAY ABOLISHED OR DIMINISHED HIS HUMANITY. As Mark's Gospel makes particularly clear, it was always through Jesus's radical humanity - his doubt, forgetfulness, temper, his exhaustion and fear, his loneliness and dread - that he was God's proper human representation and person.

Jesus did not abandon his God even in the face of God's apparent abandonment of him. His earthly existence was a stubborn, obsessive loyalty to God and a willing solidarity with all who lived under the shadow of death. His love for and loyalty to his God is that which we refer to when we say he was divine. Thus, when we believe and affiliate with Jesus, when we in our humanity approach his humanity, we also have now a unique access to God, the One Jesus, in his flesh, mirrored and represented in purpose and deed.

If sin is primarily self-absorption, the self distracted to the point of complete self-reference, then such a self can either seek a form of isolated autism and sink to a suicidal solipsism, or it can engage in a form of human predation and cruelty since other men and women are no longer either the condition or the partners of human freedom. In this case then Jesus was, as scripture says, without sin. He was not sinless because he was free of doubt, anger or imperfection. He was without sin because, in his full humanity and with his full humanity, he most completely stood for God and with God. he did not stand in God's way.

For God seeks a human representation. God seeks to make God's self known, not only among humans, but as a human. To that degree, Jesus's representation of God was complete and absolute - with none of his human failings counting against this representation, indeed each being used for God.

We understand that the Church has sought to undergird this 'divine' representation by means of a biological story: the Virginal Conception. For, if one can insert a physical dimension of divinity into a human, then you have safeguarded the mystery of the divine/man in a very rigorous, obvious and compelling way. We are sympathetic to the Church's intent, but we ourselves are divided as to its necessity. We support the intent and outcome but are unsure that this is the only way to safeguard the mystery which is Jesus: the one whom we call our human brother and our God.

APPENDIX G

THE STRUCTURE OF AUTHORITY

I. HISTORICAL PERSPECTIVE

JURIDICAL AUTHORITY IS AUTHORITY AS A STRUCTURE: a means of establishing and enforcing policy or law. This consists of conventions, canons, ecclesiastical officers: our mode of organization and enforcement or what we commonly call polity.

Juridical authority in Anglicanism has been conditioned by a specific historical experience. Whereas the Roman Catholic understanding of authority has been determined by the experience of the church as a pre-national, imperial power, our understanding is derived from the period of European national struggles.

After the early period of the establishment and eventual stabilization of the Church of England (1520-1660), the church expanded overseas through missionary efforts. This introduced a colonial period in the history of our church. Beginning with the establishment of the American church after the American Revolution, the Anglican church gradually entered a period marked by the existence of national churches. This is our condition today.¹

The reality of national independence made traditional forms of hierarchy or vertical obedience impossible. Further, within national churches, a variety of experiences gave birth to a number of ecclesiastical forms. In the United States, for example, our church was created from the bottom up not the top down. This means that our understanding of authority has been indebted as much to the notion of popular sovereignty as to an acceptance of inherent hierarchical command. As a result, the American church's dilemma has closely paralleled our national political dilemma: how to constitute authority with disparate elements; how to balance popular sovereignty and traditional order.

Because Anglicanism has not established a vertical system of authority, the various national churches have been more sensitive to popular currents of cultural change. That is why the Episcopal Church in the United States of America has been the first national church to "break ranks" on the question of divorce and the ordination of women. It explains, too, why we have

been the first, at least in small ways, to countenance heretofore excluded forms of gay and lesbian intimacy. We are experimenting, in our church, with the old question of order and freedom. In traditional language this is the question of orthodoxy and heterodoxy.

II. CENTRAL AUTHORITY

HERETOFORE ORTHODOXY HAS BEEN MAINTAINED by the central forms of authority: the church meeting in convention and/or the moral (and sometimes legal) weight of the bishops. Orthodoxy was guaranteed and guarded at the center.

However, in our American church the center (or, if you will, the top) is not organically related to the rest of the church with clear lines of command. Dioceses are relatively autonomous. Parishes have wide latitude. Our General Convention, though the highest authority in our church, has never really tried to assume that role in any persistent or definitive way. It is, in reality, an advisory body (though, clearly, it has *de facto* legal authority). That is why we say our leadership is moral and not legal.

Again, this is true because our diffuse system makes clear, central, legal authority difficult: there is no supreme, unchecked power center and, in consequence, no instrumentality of enforcement. This means that our historical experience, both as a world-wide communion and as national churches, has determined our view of authority rather than some carefully worked out "catholic" theory of authority. We continually define our authority "after the fact."

What is interesting about Post-Restoration Anglicanism (from 1660 on) is the high degree of agreement around matters of faith and morals, an agreement secured without the heavy use of juridical authority. So long as by some voluntary assent the people of the Anglican church adhered to traditional theological and ethical norms (that is, so long as there was no need to adjudicate the question of orthodoxy), our system of authority seemed adequate. Of course, in the late nineteenth century questions of churchmanship arose in the English and American churches which provided a

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major source of contention. But these differences could be absorbed because, while these matters challenged notions of the nature of our Reformed heritage and involved different ceremonial practices, the disagreement never spread to core matters of orthodox belief or ethics. Authority - or what there was of it - could adjudicate the matter of different liturgical practices and dioceses could be allowed different expressions and characteristics.

III. THE CRISIS OF AUTHORITY

OUR CONTEMPORARY SITUATION IS DIFFERENT. Our crisis of authority is rooted in the collapse of the older consensus. It was this consensus which, in the past, insured a large measure of unity within Anglicanism. What is unique to our day is the presence of greater dissenting or non-traditional views in our church. This gives the impression that authority is crumbling. In fact, our structure of authority is not crumbling. Instead we see that there is considerable disarray around the question of the interpretation and weight of our sources of authority: Scripture and tradition.

This, in turn, has given rise to the greater use of General Convention as a legal, judicial authority. When in 1973 the canons on divorce were changed and when in 1979 the canons on the ordination were changed, the church employed in her polity what she had hoped to avert: imposition of authority from above.

The resulting confusion and hysteria by those opposed to these moves shows not simply their narrow-mindedness, but their astonishment that the church, which had studiously tried to avoid power struggles, was now locked into one. This is why we hear complaints about the loss of "authority" or calls for a stronger "authority." An older consensus has given way and we are no longer sure we can proceed with the old Anglican structural latitude.

This also explains the rise of what we would term excessively romantic views of structural authority; the longing for a system of authority which would enforce orthodox views. It seems highly unlikely that, given our history, any such juridical authority can be put in place. Can anyone picture General Convention ruling on doctrine or biblical interpretation?

IV. THE PRESENT STRUCTURE

OUR CONTEMPORARY SITUATION IS UNIQUE. In this we agree with the traditionalists. Here we may ask not only where this array of dissenting opinions came from but how it can be allowed to co-exist with orthodox views on faith and ethics. A short *discursus* may help clarify this.

The structure of our authority may be compared to Rome. The Roman Catholic Church safeguards the divine revelation which it treats as a kind of sacred deposit. The central protectorate, so to speak, is the Papacy, in so-called collegial relationship with the bishops. The two preside over the *magisterium*, the teaching office of the church. But note, the laity have no direct input in this; at best they are given a consultative role.

In Anglicanism, authority, at least at the level both of the national church and the diocesan, has a tripartite structure: bishops, priests and laity. This is not a pure democratic structure *par se*. It is a representative structure in which elements of democracy are mixed with elements of the old prelacy (in our tripartite system, disproportionate weight is given to the ordained ministry: bishops and clergy).

This structure is, in many ways, cumbersome, since even quasi-democratic forms are indirect, given to compromise, and slow to make up their collective mind. As a result, specific pronouncements either on doctrine or on ethics are rare. Both at the level of Lambeth and of the national church there is a paucity of teaching on doctrinal and ethical directives. Papers or resolutions or statements are issued, but these are usually advisory. We are unable, either at the national or supranational level, to speak with one mind, at least like Rome. This gives rise to the worry that we do not stand for anything.

It also gives rise to the characteristically vague Anglican pronouncement that our faith is that of the historic church: we believe in the teaching of Scripture and the authority of the historic creeds. This tells us nothing.

Yet at the diocesan, and more particularly at the parish, level there is a discernible outline of belief - usually a fairly orthodox one in terms of doctrine and

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ethics. This comes about without much teaching or prompting by the bishops, who on the whole teach very little and in any event find their teachings constantly monitored by their own dioceses.

V. ORTHODOXY AND HETERODOXY

WHERE THEN DOES THIS ORTHODOX STRAND COME FROM? In our church, seminaries are virtually autonomous institutions. Bishops may sit on seminary boards and seminaries are subject to subtle pressures from donors, alumni and alumnae, and current trends. But on the whole they are fairly self-contained. They feel no obligation to heed General Convention's often obscure resolutions. Yet, over the years, they have managed to turn out students (clergy) who are generally orthodox in their faith and ethics (even if adventuresome politically and sometimes saasy in their own projects and programs).

However, neither the system of ministry selection in our dioceses nor in our seminaries are so tight as to prohibit all unorthodox opinion or practice. Consequently there exists a great deal of heterodox opinion in the church. The presence of such heterodox opinion is simply the price we pay for the nature of our system. Anglicanism has managed to settle in at a fairly orthodox level without having to employ the apparatus of control and coercion familiar to Rome. Our understanding of unity does not mean the banishment of heterodox opinion.

We house a great deal of heterodox opinion and are likely to continue to do so for some time. The presence of such dissenting opinion is often glossed over by suggesting that "Anglicanism has always tolerated a wide divergence of opinion." This is disingenuous. What latitude there is has arisen, not by choice, but because our legal structure could not stop it. At any rate, our divergence has never been that wide nor has it always been tolerated. Why for example, did the Puritans and the Wesleyans leave the Church of England in such great numbers? Why did a number of Protestant churchpersons leave the American church in the late nineteenth century?

Our past has been one of a high degree of consensus; it is misleading to point to a handful of eccentrics from the past to establish a church tradition of a great variety of belief. We cannot disguise the fact that our

present situation is unique. We do have a greater degree of heterodoxy and a greater divergence from traditional morals and mores. We will have to make the case for a church which houses a variety of ethical and theological opinions, many of which are heterodox if not heretical.

VI. MODERNITY AND REVELATION

IN THE PAST HETERODOXY OR HERESY WAS PERCEIVED AS A MAJOR THREAT to the unity of the church. Why? Because it was assumed that divergent or dissident opinion was an affront to God and consequently endangered one's salvation. The unity of the church was a reflection not only of the unity but of the will of God. Error had no right to exist.

This situation arose in a time in which both truth and knowledge were understood differently. Truth was defined by hierarchical structures (Councils or conventicles). Knowledge was derived from traditional sources. Modernity does not treat either truth or knowledge in this way. Modernity arrives at truth by a process of investigation and has little use for traditional sources.

The struggle in the church between traditionalists and modernists usually comes at this point. Since we do not see modernity as a grand movement of decline, we wish to use something from it without succumbing to its excessive positivism.

This involves a different definition of the relation between orthodoxy and heterodoxy as well as a different understanding of the function of heterodoxy. Before, heterodoxy constituted a threat to the structure of the church - or, at least, was perceived that way. Truth, which was unitary was to be safeguarded at all cost. But truth is a static term denoting an absolute form of knowledge or belief.²

It would be better to understand ourselves as products not of truth but of revelation. Unlike truth, revelation is not a fixed body of authorized, independent knowledge. Revelation is the disclosure of God's ongoing work. Revelation is not an established body of knowledge, ethics or doctrine which is handed on untouched from generation to generation. Revelation is related to a person, the triune God, and not to formulas.

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Clearly, something is handed to us from the past: the chapters of God's dealing with God's creatures. But each chapter has been different from that which went before. Clearly, something central about faith and morals existed from chapter to chapter. Just as surely, there was a freshness of language, approach, practice and expression which arose in each generation. The living God has been in conversation with God's people throughout the ages. From this conversation we learn what is central (orthodoxy), but we learn as well that this involves differing expressions and practices. The language of the Scriptures, for example, is not the language of the Creeds. The church's high regard for celibacy and virginity has not been constant in each age.

We do not wish to say that revelation is so open that any and all forms of expression are permissible. We believe in a minimum standard of belief. We suggest rather that the reality of God's life and work is not yet finished, that life and human history are more than the repetition and echo of past practices and expressions. There remains something by way of expression or ethics which is not yet given, some way of reading or re-reading our sacred sources which brings old truths (if we still wish to use that word) to new light.

VII. THE GREAT DEBATE

IF THIS IS INDEED THE CASE, THEN THE CHURCH IS STILL "ON THE ROAD" and in our time heterodoxy assumes the role of partner in an ongoing discussion. In actual fact, heterodoxy and heresy have always played a key role either in defining orthodoxy or becoming the new orthodoxy.³ But in the early days, in which unity was so important, discussion was carried on with the specific intent not merely to define orthodoxy but to banish opposition. The response of orthodoxy to heterodoxy was not to see it as a partner in discussion and definition (through, in fact, it was) but as a struggle against an enemy; hence the need to exclude.

We argue for the former condition: that heterodoxy continue as a partner in a dialogue out of which derives a firmer understanding of orthodoxy. Indeed, without that partner there would be no discussion. Note, however, that we are still committed to the notion that there is such a thing as orthodoxy, that it is to be

discovered and cherished in each generation as central to the church.

Here heterodoxy is akin to dissent in the political arena.⁴ It has real value. We acknowledge that there is indeed a central core of belief, orthodoxy, which is rooted in the past. Though it may have a history of different expressions, including that in modernity, it is nonetheless discernible as such.

Heterodox opinion may constantly test orthodoxy. It may go beyond accepted bounds. We can say, nonetheless, that it is necessary. It is necessary because, while the orthodox center of the faith, often guarded by the bishops, stands, neither its expression nor its ethical implications are fixed. The existence of heterodoxy is, in one sense wrong; in another sense it is necessary. Only a struggle between orthodoxy and heterodoxy can produce a working agreement within the church. Here the goal is not so much consensus, as in the past, but a settlement - the church's best judgment. This means, of course, that, at any given moment, there will be a jostling of opinions. But we are not seeking the unity that the early church was seeking. We are seeking instead a settlement. Without heterodox challenge there is no possibility of ongoing conversation with God.

For some this fluid, elastic system means anarchy. They would prefer what we might call a "strict constructionist" view of the church's tradition, in which matters of faith and action are understood, both in substance and vocabulary, in terms pretty much handed down from the past. In this view, heterodoxy is a threat to tradition understood as continuity.

This is an understandable fear. How, in the more open system, can one be assured that heterodoxy will not simply overwhelm orthodoxy and redefine it past the point of recognition? It is for this reason that Rome continues to hold to a hierarchic, and quite rigid, understanding of tradition and application of authority.

Our answer to the question of the stability of orthodoxy is a more chancy one: it must stand on its own, by its very cogency and aptness. Why would anyone who is orthodox fear a discussion? We trust that orthodoxy will not give way. We see no reason to guard it with the ferocity and coercion displayed by Rome.

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No one planned this kind of open church. There is little in our past by way of precedent to authorize it. We admit as much. It is, in fact, something of a mystery how our times and history direct us this way. But there is no need to curse this as some form of secular darkness. Anglicanism has often found itself trying to catch up in conception with what it was experiencing in practice. We have no alternative. That is why we suggest that the dialogue between orthodoxy and heterodoxy should function much like dissent and current law in civil society. It is a necessary ingredient in our search for the ongoing work and definition of God's Holy Spirit.

Notes:

1. This trend has been particularly marked in the latter part of this century with the emergence of "new" nations in Africa. In each of these, Kenya, Uganda, the Sudan, etc., a national Anglican church has been established.
2. Interestingly, truth is defined in John's Gospel not as a body of knowledge but as a person (*John 14:6*).
3. A parallel situation exists in science where new observations and new concepts can challenge the existing orthodox theory and ultimately give rise to a new theory.
4. Or conflicting evidence in the scientific field. See note 3 above.

APPENDIX H

INCLUSIVENESS AND LOVE

I. THE GOSPEL IMPERATIVE

INCLUSIVENESS IN THE CHURCH IS A COMPLEX NOTION. It arises from the Gospel imperative that all are to be welcomed by Jesus and therefore by the community called and formed in Jesus's name. It is one thing though to seek to bring a variety of peoples of different cultures, backgrounds, and even opinions under one roof; it is another to accept all regardless of behavior or belief. Because Christianity, by definition, is neither atheism nor libertinism, are there not limits to its inclusiveness? If we are to seek to be an inclusive diocese within an inclusive church, we must offer some clarity about what this inclusiveness means.

The biblical case for inclusiveness is strong. When Jesus announced that the tax collectors and harlots would enter the Kingdom of God ahead of the pious (*Matthew 22:31*) and that he had come to call and be with the unrighteous (that is, those who do not have a correct relation with God), he indicated that his work as God's human agent would give preference to the excluded and the outcast (*Luke 15:7*).

But Jesus's invitation to the outcast and the sinner did not mean casting out the pious or the righteous (*Luke 15:11-32*). Though Jesus seemed to give rank and preference to those excluded or demeaned by society, he was careful not to exclude the pious (as the Parable of the Prodigal Son demonstrates). Jesus's admonitory saying that "the last shall be first and the first last" (*Matthew 20:16*) indicates a ranking or preference, but it is set within an inclusive metaphor. It was clearly the genius of Jesus to hold together what we break apart: a system of preferential mercy without any accompanying exclusion, and a recognition of traditional norms.

We might ask how one can have an inclusive system without running the risk of harboring charlatans and evil doers. If one believes in standards, does this not imply some degree of exclusion? Oddly enough, the Jesus portrayed in the Gospels seems somewhat naive about this. In the building of his followers, there seems to be very little indication that repentance was a crucial or qualifying activity. It would seem that Jesus went a long way towards inclusiveness, even to the extent of

including among his followers those who fell below traditional norms. Our obedience to Jesus asks us to run the same risk.

The question of inclusion/exclusion, standards, norms are important questions for us because we are the children of two thousand years of Christian history. This history is soaked with the terminology of salvation: the question of in and out, qualification and disqualification, communion and excommunication, sin, repentance and absolution, heaven and hell. It was precisely this apparatus which was up-ended by the Enlightenment, which gave rise to the modern values of tolerance, relaxation of strict norms and the substitution of individual, subjective determination in matters of faith of faith and morals for objective ecclesiastical determination.

II. STANDARDS

IF WE SEEK TO BE INCLUSIVE IN OUR CHURCH, does this mean the dropping of all standards and the construction of a kind of free "come one, come all" attitude? If we do not go this far, how can we avoid importing into our midst the old, strict scheme of salvation: there are those who are saved and those who are condemned, those elected and those rejected, those to be included and those to be excluded?

While claiming the status of a universal church - one of those inflated statements Anglicans are prone to - the fact remains that, unlike Rome, our church, while not completely monochromatic in its composition, does in fact lean toward a certain person: one who is literate, rational, and middle-class. We are, after all, the people of the Book of Common Prayer, a written document which presumes literacy and a certain formal worship style. Without intending it, we are already exclusive.

We often pride ourselves on being a little more relaxed on theological requirements. We allow our members much theological and ethical breathing room. Ironically, what was intended to be a means of inclusiveness has turned out to be a "class style," that is a social habit attuned to the experience and needs of the

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God has always loved human beings: those creatures recently emerged from the dust and clay of the earth. God especially loved (and loves) Israel: those who were originally slaves and aliens. In Jesus, God shows a special love to those excluded, demeaned, ignored.

The particular Christian view of God's love is controlled and directed by this biblical report: love will seek out and embrace the unlovable. If we are to learn love, this is our first (but not only) task.

Nor is this task merely the exercise of sentiment or human condescension. In Luke's Gospel, John the Baptizer, preached a message of repentance prior to the baptism of forgiveness. Jesus, in contrast, simply announced forgiveness and liberation. When Jesus invited people into his circle of close friends, there is good reason to believe that he did not make repentance a requirement. This set him off from other speakers for and reformers of the Judaism of his day.

This unconditional acceptance was not a sentimental gesture. Those who are outlaws, excluded and demeaned are rarely noble, usually cramped with pain, absorbed with their own problems, unlikely to perform good deeds, and generally soured on God and on human beings. In these circumstances, what is love? Love is the message of acceptance and incorporation. Love is unqualified companionship, offered without any corresponding call to change. The call to change, uttered even with the best intentions, by those from whom one is estranged is always received in bitterness and with no effect. One can approach those in agony and exclusion only with the simplicity of silence and solidarity.

In these circumstances, love involves incalculable risks. Not only does it risk ridicule and rejection, but it also operates with no guarantee whatsoever of human change. If change were the manifest or secret requirement, then love would be manipulation - as it so often is with us. But the love of Christ, in this respect, has no requirement. It is a free offering.

Jesus seems to have believed that the change of one's existence, to which the word repentance refers, was itself the product of God's first love and not its necessary prerequisite. If one was in the company of love, then one would want to change. Change to what?

To the way of the lover (*imitatio Christi*) so that one's life was not only in accord with that love but was also turned to others in the same mimetic fashion.

This Gospel sequence, of course, flies in the face of those for whom the message of the Gospel is primarily moral. They would have the Gospel invitation made with repentance as the prime condition for effecting the original invitation. This is the approach of modern Fundamentalists and Roman Catholics. Their logic is also that of secular society. In society life is lived in a closed grid of performance and reward. One is addressed by a series of human or occupational expectations. One receives one's reward (or punishment) on the basis of how one adhered to those standards.

For the strong, and those who fit nicely into society's rhythms and hopes, this is no problem. But what of the weak, those chronically on the outside, those to the side of mainstream norms and habits? What of the losers? Their fate is further exclusion and punishment. It is, after all, their fault, is it not? Our present secular, societal doctrine of individual responsibility has its merits, but those merits are realized at the expense of the poor, the unbalanced, the losers. Society is willing to pay the price for its advance: the winners gain at the expense of the losers.

Can Christians, though, walking in the steps of Jesus, pay this price? How can this moral version of love, with its strong exclusionary component, be reconciled with Jesus's strong inclusionary intent? Can the follower of Jesus be at home in any human society?

Note that this proclamation, with the centrality of standards, this moral gospel (as opposed to the free Gospel) secretly defines love in terms of power. To proclaim love with the condition of repentance and moral rectitude is to make love a standard and not an embrace. This love anticipates and accepts division and exclusion: how would we know who the strong and the righteous were unless there were the poor and the incapable with whom to compare them? Can the love of God in Jesus Christ be truly declared in the face of or over the bodies of the lost (even those lost "because of their own fault")?

All of us were brought into being as persons by those who love us. If we are loved while being unloved

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able, why should we not imitate the lover? Isn't the hope of Jesus that we conform to the One who spoke and continues to speak love, the One who is the human personification of love? That is the basis of our sense of inclusion. We have no harsh words, no lingering moral case against those suffering from AIDS; we welcome them in our midst. We occupy no moral position above the poor, those who drink, or who smell of the streets. We will not impose outmoded standards on gay or lesbian persons. We expect to learn from those whom society excludes.

Is love, though, simply accepting the unacceptable? This is usually the case when we wish to have accepted those who have previously been rejected. Love, in this case, is used to include the excluded.

Here love verges on sentiment. What of justice? What of those engaged (as we would think) in injustice? What of the "excluders, the punishers, the murderers? Here vague notions of love and acceptance threaten to push sentiment to the point of complicity in evil. Evil is either ignored or endorsed in the name of love!

While justice cries out for action on behalf of those hurt and marginalized, what of those whom Jesus and the Palmists acknowledge as real enemies: those whom we know to be opposed either to us or to our views of justice? If Christ brought also a sword, are there not real divisions, real enmity, into which we are, of necessity, drawn? As we pursue justice for the lost and the marginalized, what of our enemies: those who crush the poor? Do we seek, in justice, victory for our side, thereby banishing or crushing our enemies? Is our victory to be celebrated over their bodies? Does our justice exclude love?

Our God is not the God of power, the God of the production of guilt, the author of the necessary human expiation. Our God does not desire sacrifice and abhors the blood of bulls and goats. What sacrifice on the earth would please God? God is known in and as the man of sorrows, the one on whom human evil came to focus and rest. Did God not understand this evil? Did Jesus, the one rejected, not also die for the sake of those who reject, especially those whom we, in the name of justice, reject? Did not Jesus command us, contrary to all human inclinations (and especially the heart inflamed against the unjust) to love our enemies? Though we

may fight evil and be fired with indignation, are not our enemies also to be understood in sorrow and thereby included in our life - especially in our life as the church?

God, Jesus says, can do the impossible: God can save even the rich! (*Mark 10:23-27*) And if this sorrow for our enemies, this strange love, stops us short of the ruthlessness and triumphalism necessary for the vindication of justice, if some inherent softness in our position threatens the completeness of victory, then so be it. Love cannot exist on the basis of annihilation and triumph, even and especially of those who "deserve" it. Punishment in the name of justice only imports through the back door the God of punishment we found wrong at the front when we decried its use by the strong against the weak, the oppressors against the oppressed.

Love feels and seeks solidarity not only with the poor and the oppressed but even with those one must combat. Love in this sense is unitive. Only a love which is inclusive in the widest sense is truly the love of God. Therefore, we chase no one from our church. We ask all, and especially those who believe our standards to be lax and those who continue to oppress minorities and gays and lesbians, to stay in the church. Our human nature wants to expel; Jesus commands us to accept. We may disagree, but our disagreement must still look for some unity beyond our present differences. We can do no other but imitate the love of the One who first loved us.

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REPORT OF THE TASK FORCE ON RACIAL INCLUSIVITY

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body — Jews or Greeks, slaves or free — and we were all made to drink of one Spirit. Indeed, the body does not consist of one member but of many...God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be the weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it."

I Corinthians 12:12-14; 18-26

GETTING STARTED

"The church is people and our purpose is to love. To live out this purpose, the people of the Diocese of Newark must become a community in which everyone can find the life given to them by God." So read the opening lines of the report of the Planning Commission to the *May 1970* Diocesan Convention. They are still appropriate today; twenty-one years later — and the question of how to make the church inclusive remains unanswered.

"I endorse the call for this diocese to look at racial inclusiveness" and to lift the cause into the highest diocesan priority" said the Rt. Rev. John Shelby Spong in his address to the 1991 Diocesan Convention. "As we move into the twenty-first century, I want racial inclusiveness to be a source of pride in this diocese. I ask you to mandate a report on this issue at our next convention in 1992." Responding also to the diocesan goal on inclusiveness of "minorities" within the diocese, Bishop Spong appointed a task force of lay persons and clergy, Blacks and Whites. He charged the Task Force to "help raise awareness of an existing problem of exclusion and to shed light upon the causes that mitigate against the full incorporation into our church of Blacks and other people of color."

Bishop Spong summarized his intentions in his letter of invitation to the Task Force members, explaining that he was "not interested in a task force whose primary function is to point fingers and enhance guilt. I want more light than heat. I hope you will analyze and recommend specific steps we can take to lower the barriers to inclusiveness, inviting all people to make the body of Christ whole in the Diocese of Newark."

The Task Force on Racial Inclusiveness, while recognizing its responsibility for the ministries of all people of color, nevertheless focused most of its attention on the ordained, leaving the affirmation of lay people in their call to minister God's love to a future commission.

Initial emphasis was placed on Black men and women, but the Task Force is acutely aware of the need to focus on all racial ethnic groups -- Hispanic, Asian and Native American -- taking note of their perceptions of the church and its conscious or unconscious exclusive policies and behavior.

"The Episcopal Church Welcomes You" may be the slogan on signs at the edge of local towns and on city streets, but too often the reality when you get closer is another sign on the garden gate that says KEEP OUT to people who are different from the majority or the prevailing norm.

The ultimate goal of the Task Force is to encourage the diocese, and its members, to become aware, prophetic and pro-active in their own lives and ministries, working towards a transformation of the reality that a significant portion of our members are excluded from full participation in the Body of Christ and to work towards changing that reality not only in our diocese but also in our world.

LOOKING AT RACISM

Racism is racial prejudice *combined with power*; the intentional or unintentional use of power to isolate, separate or exploit others. *The Random House College Dictionary* defines racism as "a doctrine that inherent differences among the various human races determine cultural or individual achievement, usually involving the idea that one's own race is superior. It is hatred or intolerance of other races." According to a Policy Statement on Racial Justice of the National Council of Churches of Christ (NCCC) "it confers certain privileges on and defends the dominant group, which in turn sustains and perpetuates racism."

In that *policy statement* the NCCC defines racism as "an expression of idolatry, replacing faith in the God who made all people and who raised Jesus from the dead with the belief in the superiority of one race over another or in the universality of a particular form of culture." The statement explains that such idolatry can lead to "a cruel and extensive repression of selected peoples and a negation of their identity and value as given by God" when it is expressed by those with economic and political power in the society.

WHAT IS INSTITUTIONAL RACISM?

"Both consciously and unconsciously it [racism] is perpetuated and enforced

by the legal, cultural, religious, educational, economic, political and military institutions of societies (NCCC). Institutional racism allows discriminatory practices to become interwoven into the fabric of everyday life. It becomes accepted as the norm -- *the way things are*.

Because of the nature of institutional racism, and its ability to be overlooked and accepted, the Task Force sought to identify *indicators* of institutional racism within the church structure, using as a model those proposed by the General Board of Global Ministries of the United Methodist Church:

In the development of programs:

- the lack of definitive guidelines for planning, implementing and evaluating ethnic minority programs and concerns and low regard and priority for ethnic and minority programs and issues
- planning and implementing programs according to white orientation or perspective only; establishing policies and criteria based on English language, white experience and methodology

In the allocation of funding:

- appropriation of funds to certain projects and programs for social/historical reasons with little regard for the specific needs of groups/communities/situations
- failure to assign priority to high risk programs and projects that deal with root causes of institutional racism
- establishing criteria for funding and budget allocations that only reflect the needs of the white community

In personnel policies and practices:

- the absence of a definitive and effective affirmative action plan with specific steps regarding implementation and evaluation
- absence of a training program that develops staff attitudes, understandings and skills for combatting institutional racism

In the exercise of decision-making:

- the lack of opportunity for ethnic and racial minorities to participate in major decision-making processes
- leadership styles that create ambiguity and confusion in job expectations and evaluation of performance for ethnic minorities
- recognizing only whites as the authorities in meetings and decision-making procedures
- "power shifts" from traditional power centers when ethnic minorities are assigned to those positions, without an accompanying shift of the power and responsibility the positions are perceived by others to carry
- cliques and networks that intentionally keep ethnic-minorities out

In the climate of values and attitudes:

- the white abdication of responsibility for the elimination of institutional racism by the relegation of responsibility to ethnic minorities
- failure to recognize the contribution of ethnic-minority cultures, traditions and leadership
- denial that the elimination of institutional racism has a theological and biblical mandate.

With these indicators as a guide, the Task Force began the development of a plan of action toward attaining the full participation of people of color within the structure of the Diocese of Newark.

THINKING ABOUT INCLUSIVITY

The Task Force took its theological perspective from First Corinthians: "Indeed, the body does not consist of one member but of many...if one member suffers, all suffer together."

As Christians we are all called to identify and eliminate racism. As we hear and respond to the teachings in the Gospel, we confess that all people are called into the fellowship of Christ, regardless of our diversity. In each service of Eucharist we proclaim our fellowship and freedom through the grace of God in Jesus Christ. We hear the words with our ears -- we speak the words with our mouths -- yet our hearts retain a desire for a homogeneous environment. In the Acts of the Apostles, the description of the miracle of Pentecost demonstrates not that the Holy Spirit made dissimilar people identical, but that in the diversity of languages and tongues one message was heard by the many peoples and was spread among all the nations.

If we are to acknowledge racism as a sin against Christ, then we have no choice but to rid the church -- and the society -- of the effects of racial injustice in order to attain racial inclusiveness.

Andrew Young, former ambassador to the United Nations, in a presentation at a conference on racial polarization and ethnic diversity at the National Cathedral in Washington, D.C., suggested that racism is a part of the human condition -- "a sickness to be healed." He submitted that "people never change because they are wrong but because they become secure enough to do better." Instead of blaming or condemning he encouraged "working in a context of forgiveness and understanding, not of judgment." Such a philosophy is the foundation for attaining racial inclusiveness, acknowledging that the sin exists, but working to "give the other person -- and yourself -- room to grow."

GATHERING OF RESOURCES

Before one can strengthen the foundation, one has to determine the weak spots in the construction. The Task Force, before it could determine how to accomplish the primary goal of racial inclusion, had to identify the weak spots in the diocese. To accomplish this, focal points for research were developed:

- . what are the barriers to racial inclusiveness in the Diocese of Newark?
- . what are the barriers to recruitment of Black clergy?
- . what is Bishop Spong's role and leadership regarding racial inclusiveness?
- . what are the strengths and weaknesses of the Church; of the Diocese?

- what are the impressions regarding deployment of Black clergy?
- what is the reality about that deployment?
- why do people of color join the Episcopal Church?

With this list of questions, Task Force members began to interview Black lay and ordained persons -- including two Black bishops. Relevant census data was gathered, materials from the national Church Center and other dioceses were collected. The racial audit conducted during the General Convention was evaluated and the video of the panel discussion on racism during the Episcopal Church Women's Triennial Meeting was viewed.

WHO IS THE DIOCESE OF NEWARK?

The first step in assessment was to examine the demographics of the portion of New Jersey covered by the Diocese of Newark. The New Jersey Council of Churches has completed an analysis of the population shifts by counties and by communities, using data from the 1980 and 1990 census. Of particular interest to the diocese are Jersey City and Paterson, both of which showed modest increases in their Black populations during the decade of the '80s, and Newark which showed a modest decrease. All three cities registered large increases in their Hispanic populations.

Sixty-one percent of the state's Black population lives in five counties, including Hudson, Passaic and Essex. Sixty-nine percent of the state's Hispanic population lives in five counties -- again including Hudson, Passaic and Essex. Hudson is the county with the greatest proportion of Hispanic residents, but Passaic runs a close second. Native Americans and Asians, grouped together, account for less than 5 percent of the state's population.

Table I shows the percentages of change in communities located in the Diocese of Newark with populations of more than 35,000. The percentages of change, taken alone, can be misleading, however. In some cases the real numbers are minimal; in East Orange a 66.3% Hispanic increase equals 1,188 residents, in Parsippany/Troy Hills a 61.1% Black increase equals only 661 residents. By way of contrast, the 16.1% Black decrease in Newark translates into 30,860 residents and a 32.9% Hispanic increase in Jersey City equals 13,723 residents.

Table II provides demographics of the 129 congregations which make up the Diocese of Newark. Twenty-one (16%) are predominantly Black, nine (6%) are classified as Asian, Hispanic or Mar Thoma (East Indian) and another nine (6%) are identified as integrated. It should also be noted that of these 39 congregations, eleven are missions and one is an aided parish.

With such a significant racial and ethnic mix in so many of the communities and congregations of this diocese, several questions come to mind:

- why are so few people of color in diocesan leadership roles?
- of those who are, why are most Bishop's appointments rather than elected on their own?
- why do so few people of color come forward for nomination and election?

- . are they encouraged or discouraged by the clergy of their congregation to run for office?
- . why do so few people of color apply for postulancy?
- . are they encouraged or discouraged by the clergy of their congregation to seek ordination?
- . is the process for ordination so strewn with roadblocks that people of color neither come forward themselves nor suggest the possibility to others?
- . what changes should there be in the ordination process to bring people of color into the ordained ministry in this diocese? In the Episcopal Church?
- . what changes should there be in the election process to bring people of color into lay leadership in this diocese? In the Episcopal Church?

The 1991 General Convention addressed these issues in part by recommending that no organization of the church begin its season of meetings without taking stock of its racial makeup and effecting change if needed. The convention reached this conclusion as a result of the Racial Audit conducted among the Bishops, Deputies and Triennial Delegates.

A significant aspect of the audit was the diverse viewpoints expressed by the various racial ethnic and gender groups, although only Blacks and Whites were tabulated by gender. Again, real numbers versus percentages are more representative of the status of persons of color in the Episcopal Church: 596 White females and 568 White males responded to the audit, while only 71 Black females and 36 Black males responded, numbers reflecting the racial makeup of the Bishops, Deputies and Delegates of the General Convention itself.

A majority of Native Americans (55% of 22 respondents) agreed with the statement that cultural diversity is secondary to the Gospel message and that there are many more important issues to be addressed by the church; Asians and White males and females agreed with this point of view.

Seventy-three percent of Black females believed that a specific proportion of leadership positions are reserved for Whites; only 19% of White males held the same belief. Seventy-two percent of Black females and males agreed that the awe and respect accorded to bishops is different for non-White bishops than it is for White bishops, while only 32% of White females and 29% of White males agreed. Black females led in opposition to the statement that the Episcopal Church has done enough to support cultural diversity (92%), followed by Black males and Asians (89%) and White males (80%).

All groups agreed that they had an individual responsibility to address racial issues, with Black females leading at 97% followed by White males at 93%. Of particular interest to the Task Force was the response to the suggestion that issues facing people of color are often referred to committees for further study rather than receiving direct action. Black women were once again in the forefront of agreement, followed by Black males, Asians and Hispanics.

Another issue dealt with in the audit which caused extensive discussion locally is whether racism is mainly a black-white issue; 47% of Black males

agreed, but no Asians and only 15% of White females and males concurred. There was general consensus among all respondents that the Episcopal Church is not moving fast enough to incorporate racial and ethnic diversity into the church and that new programs should be developed to encourage recognition and appreciation of racial and ethnic differences.

The Task Force will conduct a simpler audit during the 1992 Diocesan Convention in order to determine whether the attitudes and perceptions expressed nationally at the General Convention are reflective of similar attitudes and perceptions locally.

THE INTERVIEWS

While statistical studies can give an overview of the status of racial inclusion as well as the attitudes of members of the church concerning the degree of racial inclusion, the best indication of the racial climate comes from the perceptions of individuals.

Members of the Task Force conducted both face-to-face and telephone interviews with clergy, lay leaders, parish staff and diocesan staff at Cathedral House. All those interviewed were Black; all were asked the same questions. The benefit of face-to-face interviews was the opportunity to observe non-verbal communication, sometimes more valuable than the spoken word.

There was a consistent theme among the responses regarding the attractiveness of the Episcopal Church to people of color: the elitist nature of the Church and the conservative nature of Black Episcopalians. A common observation was the reluctance of most Episcopalians to involve newcomers, regardless of race, and that this reluctance is just as apparent in Black churches as in White churches. Just as in society, when it comes to congregations, *Black and urban* seem to be synonymous, as do *White and suburban*. Another observation was that search committees and vestries look for rectors of the same race as that of the congregation, making it virtually impossible to place a Black person as the rector in a White suburban church.

A number of those interviewed suggested actions which could improve the situation in the Diocese of Newark:

- the church should become more aggressive, going to college campuses to recruit people for ministry
- the church should examine the restrictive requirements of seminaries when mature people are called to move from current careers into the ordained ministry
- once recruited, candidates should go through a selection process in which style is also recognized
- churches should provide alternatives to the rigid style of the standard Episcopal worship service such as lively liturgies and music which reflects different racial and ethnic cultures
- joint projects should be fostered between congregations to encourage the intermingling of different cultures.

As stated earlier, both lay persons and clergy were interviewed. A sampling of the comments recorded a pervading sense of racial injustice in the diocese along side a sense of comfort with the way things are. Both points of view informed this report.

Comments From Lay People: "The Episcopal Church exhibits an elitist attitude and makes no real effort to reach all people. It says one thing but its actions send a different message. There is an unwillingness to accept other cultures and the need to maintain traditionalism. We are stiff in our churches and reluctant to meet newcomers. When people of color group together during a racially mixed meeting, they are criticized; when Whites do the same thing, it's normal behavior. Do other denominations suffer from Black exclusion? How do we shake the traditionalism, reach out to others and incorporate their liturgies and teachings into our lives? How do we encourage youthful vocations? My experience of the church is as a safe place, a source of peace and reflection. Intellectually stimulating and preaching centered, with so much potential for the spirit to flow, nevertheless so racist and sexist. I love the form and structure and repetitiveness of our liturgy, and I like order. If there is a barrier it's elitism."

Many of the interviews with lay people raised questions about the issue of Black clergy. There was general concern that of the few Black clergy deployed in the diocese, most were either from the Caribbean or Africa. There were questions about the low level of recruitment for ordination and for congregational life, about treatment once a call is accepted and about the provision for such necessities as housing. Of significance was anxiety about the requirements in preparation for ordination: while some preferred the present stringent standards, others questioned the "ordination process" and the overlooking of older people and people with nontraditional backgrounds who could bring a "different life experience" to ministry.

The lack of evidence of intentional efforts to recruit African American clergy into the Diocese surfaced as a major barrier to racial inclusiveness. The active recruitment of young people to the ordained ministry process in dioceses such as New York is in sharp contrast to the absence of a such a vehicle in Newark. Missing also is encouragement and support for new racial ethnic clergy, including the dearth of persons of color on the diocesan staff who might provide a supportive network.

The willingness of Black congregations to accept a White rector contrasted against the unwillingness of White congregations to consider the possibility of a Black rector during the search process is perceived as a major barrier to racial inclusivity. An equally destructive example of racism is the tension between African American clergy and those from the Caribbean and Africa, seen to be fostered by White preference for the latter. The makeup of search committees, both for congregations and for diocesan staff positions, is a determining factor.

Comments From Clergy: Of major help to the Task Force were the insights shared by the Rt. Rev. Frank Turner, Suffragan Bishop of Pennsylvania. He affirmed the opinions of the lay people interviewed, identifying racism as the main cause of poor Black recruitment to the ordained ministry. Suggesting that

while the lack of qualifications is often the stated reason for so few minority candidates for priesthood, Bishop Turner said in fact "as long as a person has passed the ordination examinations, they are in fact qualified." He called for a "pro-active" approach to recruitment for ministry, using college chaplains who are committed and enthusiastic about their vocations and able to excite people about ministry. He noted that in Pennsylvania they are moving toward requiring every parish in a search to interview at least one racial ethnic candidate. In addition the diocese has an endowment fund to provide financial assistance for candidates and their families.

The Rev. Solomon Jacobs, retired priest and member of the Commission on Racism in Washington, D.C., described his perception of a "lack of commitment on the part of the church to go after qualified minorities." He recognized that the search process must be conducted "with an eye on quality" but believes that non-traditional ways have to be tried. Convinced that a strong sense of racism underscores how Black priests are assigned -- brought in to do "colored work" -- he nevertheless saw the Episcopal Church as a place where change can happen if the barriers to inclusion are removed.

CONCLUSIONS

The Diocese needs to take leadership in creating a support system for ordained persons of color, for potential clergy and for its lay leadership, as well as create a mechanism for encouraging congregations to identify potential candidates of all ages and racial ethnic backgrounds for ordination as deacons and priests. In addition there is a need to increase the flow of information regarding career opportunities, scholarship aid, committee openings and access to mentoring by persons of color already established as leaders.

As stated earlier, many questions have been raised in an effort to identify mechanisms for racial inclusiveness in the diocese. Three clear conclusions have been reached by the Task Force:

- an additional year is necessary in order to develop further the sources of information
- a racial audit of the diocese is needed so as to assure the relevance of the preliminary findings to the perceptions and concerns of diocesan members
- the membership of the Task Force should be expanded to include representation from all the racial ethnic groups that are part of the diocese and which will be affected by the final recommendations of the Task Force.

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body -- Jews or Greeks, slaves or free -- and we were all made to drink of one spirit.

TABLE I

PERCENTAGES OF CHANGE IN MUNICIPALITIES WITH POPULATIONS OVER 35,000

	<u>total</u>	<u>white</u>	<u>black</u>	<u>hispanic</u>	<u>other</u>
Bayonne	-5.7	-11.0	+54.0	+120.3	+105.8
Clifton	-3.6	-8.4	+179.2	+216.3	+208.6
East Orange	-5.6	-52.1	+2.4	+66.3	+4.8
Hackensack	+2.8	-8.0	-5.4	+49.5	+81.5
Irvington	-0.8	-60.1	+82.8	+24.6	+19.4
Jersey City	+2.2	-13.7	+9.6	+32.9	+48.8
Montclair	-1.5	-6.2	+5.8	+54.0	+45.6
Newark	-16.4	-22.3	-16.1	+16.2	-1.4
North Bergen	+3.0	-7.2	+181.7	+110.5	+142.2
Par-Troy Hills	-2.8	-11.6	+61.1	-10.9	+160.4
Passaic	+10.6	-18.3	+15.3	+61.9	+100.1
Paterson	+2.1	-17.4	+7.7	+45.6	+55.7
Teaneck	-3.0	-9.5	+7.7	+25.7	+37.0
Union City	+4.4	-6.3	+94.3	+23.5	+212.0
Wayne	+1.2	-1.5	+105.3	+103.8	+110.8
West New York	-2.7	-9.5	+65.3	+12.9	+23.1
West Orange	-1.0	-8.4	+131.6	+192.4	+126.9

"1990 Census of Population and Housing" -- New Jersey Council of Churches
The Rev. Jean Paul Richter

TABLE II

DIOCESAN DEMOGRAPHICS — 129 CONGREGATIONS

21 are predominantly Black: 16%

East Orange	- Christ Church	343	
	- St. Agnes*	141	
	- St. Pauls*	185	
Hackensack	- Christ Church	220	
	- St. Cyprians*	52	
Irvington	- Trinity**	125	
Jersey City	- Incarnation	128	
	- St. Matthews*	54	
	- St. Pauls	72	
Montclair	- Trinity	220	
Newark	- Grace Church	291	
	- House/Prayer	56	
	- Trinity Cath	384	
	- St. Andrews*	97	
	- St. Barnabas*	56	
Orange	- Epiphany	209	
Passaic	- St. Johns	142	
Paterson	- Holy Communion	81	
	- St. Pauls	308	
Teaneck	- Christ Church	240	
West Orange	- St. Marks	<u>98</u>	3,502 = 12%

3 are Asian: 2%

Bogota	- St. Peters*	109	
E. Rutherford	- Resurrection*	62	
N Arlington	- St. Pauls*	<u>83</u>	254 = 1%

3 are Hispanic: 2%

Dover	- St. Johns	172	
Paterson	- Trinity*	88	
Union City	- Grace	<u>136</u>	396 = 1%

9 are integrated: 7%

Cliffside Pk-	Trinity	174	
Englewood	- St. Pauls	427	
Fort Lee	- Good Shepherd	268	
Hackensack	- St. Anthony	186	
Jersey City	- Grace VV*	90	
Montclair	- St. Lukes	604	
Orange	- All Saints	123	
Teaneck	- St. Marks	241	
Union City	- St. Johns	<u>37</u>	2,150 = 7.5%

numbers = confirmed communicants, 1991 Diocesan Journal

* = mission congregations

** = aided parish

THE STANDING COMMISSION ON CLERGY COMPENSATION

The Commission presents the following resolutions:

RESOLUTION I:

RESOLVED, that the 118th Convention of the Diocese of Newark adopt the following minimum salary rates, effective January 1, 1993:

Minimum Salaries

Deacon	\$18,700
Assisting Priest	19,900
Priest-in-charge	24,900

SUPPORTING INFORMATION:

The Diocese of Newark, at its 111th convention in 1985, adopted a system of salary administration for clergy, based upon the report of the Task Force on Clergy Development. That system included minimum salary levels for all full-time clergy serving parishes or missions in the Diocese. Each year, the Commission reviews these salary levels and makes recommendations to Convention for such changes, if any, deemed appropriate. The minimum salaries mandated by Convention since 1985 are as follows:

	Deacon	Assisting Priest	Priest-in-charge
Effective 1/1/86	\$15,000	\$16,000	\$20,000
Effective 1/1/87	15,000	16,000	20,000
Effective 1/1/88	15,750	16,800	21,000
Effective 1/1/89	15,750	16,800	21,000
Effective 1/1/90	16,500	17,600	22,000
Effective 1/1/91	17,250	18,400	23,000
Effective 1/1/92	17,950	19,125	23,925
Proposed 1/1/93	18,700	19,900	24,900

Considering the current economic climate, the forecast for its continuation through 1992, and the consensus forecast for inflation in 1992-1993 of 3.5%, the Commission is again attempting to balance all these factors with the commitment to both clergy and parishes/missions to present fair and equitable recommendations for the compensation of deacons and priests in the Diocese of Newark. Accordingly, the Commission recommends increasing minimum salary levels for 1993 by approximately 4%, as indicated above.

RESOLUTION II:

RESOLVED, that the 118th Convention of the Diocese of Newark adopt the following scale, effective January 1, 1993, for annual merit increases in salaries paid to clergy in the Diocese:

Merit Increase Scale

Outstanding	9%
Very Good	6%
Satisfactory	4%

SUPPORTING INFORMATION:

For clergy continuing to serve the same congregation, this Diocese recommends an annual review of goals and performance for clergy, congregations, vestries, and executive committees. Clergy salary should be increased on merit based on this review in accordance with the merit increase scale. This is the first year that the Commission has changed its recommendation for this scale, which reflects both economic conditions and the actual practices of parishes within the Diocese. (Previously, the scale had been 10% for Outstanding, 7% for Very Good, and 5% for Satisfactory.) The Commission recommends that a true merit increase would exceed the rate of inflation, projected at between 3 and 4 percent over the next two years.

RESOLUTION III:

RESOLVED, that the 118th Convention of the Diocese of Newark increase the recommended Social Security offset guideline for full-time clergy serving parishes or missions in the Diocese from the current 30% to 50% over the next five years:

**Diocesan Standard for Social Security Offset
as a Percentage of Total Social Security (Self-employment) Tax**

<u>1992</u>	<u>1993</u>	<u>1994</u>	<u>1995</u>	<u>1996</u>
Current	Proposed	Proposed	Proposed	Proposed
30%	35%	40%	45%	50%

SUPPORTING INFORMATION:

Payment of Social Security (Self-employment) tax continues to be a burden for clergy and their families. Whereas non-clergy employees pay a 7.65% Social Security tax, and the employer pays another 7.65%, clergy and self-employed persons pay the entire 15.3% tax themselves, after an income adjustment of 7.65%. The current Diocesan standard, that parishes and missions pay 30% of the clergyperson's total self-employment tax, was established as the target level in 1985, as part of the report of the Task Force on Clergy Development. This proposal extends the standard to 50% to align clergy with other employed persons and recommends 5% annual increments as a route to that goal.

Because the "offset" of 30% or more of the clergy's self-employment tax is considered

taxable income, providing this "offset" in and of itself increases the tax owed by the clergy. This leads to a reasonably complicated calculation for what tax will be owed and, consequently, what an appropriate offset might be. The 111th Convention of the Diocese also adopted the following suggested computation method:

Step 1:	Salary	\$25,000
	Utilities provided	3,000
	Market value of housing	12,000
	Estimated offset ¹	<u>1,771</u>
	Total self-employment income	\$41,771
Step 2:	Calculate income adjustment $\$41,771 \times 7.65\% =$	3,195
Step 3:	Subtract income adjustment from Total self-employment income to derive adjusted self-employment income	\$38,576
Step 4:	Calculate self-employment tax due $\$38,576 \times 15.3\% =$	5,902
Step 5:	Calculate offset $\$5,902 \times 30\%$	<u>\$1,771</u>

¹The estimated tax owed can be derived in several ways:

- Trial and error — pick a number, complete the full computation, compare the trial number with the final calculated figure, adjust and retry if necessary until the trial number and the final number are nearly equal; or
- Use the self-employment tax paid in the previous year; or
- Add current salary, utilities paid, and market value of housing provided (or actual housing allowance paid, if housing is not provided) and multiply this total by:

.04428	for a 30% offset
.052	for a 35% offset
.06	for a 40% offset
.068	for a 45% offset
.076	for a 50% offset

Note: these multipliers reflect the current self-employment tax rate of 15.3%, after a 7.65% income adjustment. Future changes in this rate will change these multipliers.

RESOLUTION IV:

RESOLVED, that the 118th Convention of the Diocese of Newark adopt the following recommendation: that any item which represents an expense item to a clergyperson under Internal Revenue Code Section 162 should be reimbursed to the clergyperson under an accountable plan. Examples of expenses include: automobile, continuing education, entertainment, books and periodicals, religious supplies and materials, and dues and conferences for professional organizations.

SUPPORTING INFORMATION:

Most clergy are given automobile allowances by their churches. Beginning in 1989, the Internal Revenue Service put restrictions on the deductibility of automobile and other employee business expenses. These expenses are no longer deductible on Page 1 of the 1040 form as an adjustment to income. All employee business expenses are only deductible on Schedule A of the clergyperson's 1040 as a miscellaneous deduction. Miscellaneous deductions are only deductible to the extent that they exceed 2% of a taxpayer's adjusted gross income. This is sometimes referred to as the "2% floor." This reduces, and in some cases, may eliminate the ability of a clergyperson to write off the automobile allowance (or other expense allowance) paid to him or her by the parish or mission. All expense allowances are supposed to be included on the clergyperson's W-2 form in the year of receipt. Often the expenses are not deductible but the reimbursement is includable!

It is possible to avert the loss of this deduction if the church sets up an accountable plan regarding reimbursement of business expenses. This plan must be in writing. It must require the clergyperson to substantiate his or her business expenses. It must require that any amount in excess of the substantiated expenses covered by this arrangement be returned. If the plan conforms to all of the above, the reimbursed funds do not have to be included on the clergyperson's W-2 and, therefore, never have to appear on his or her tax return at all.

RESOLUTION V:

RESOLVED, that the 118th Convention of the Diocese of Newark direct the Standing Commission on Clergy Compensation to study the current provisions for and administration of benefits to lay employees of the parishes and missions of the Diocese, to analyze the impact of the resolution of the 1991 General Convention concerning lay person benefits, and to report its findings to the Diocesan Council and to the 119th Convention of this Diocese.

SUPPORTING INFORMATION:

At its 70th convention in 1991, the National Episcopal Church passed the following resolutions:

Resolved, the House of Bishops concurring, that all parishes, missions, and other ecclesiastical organizations ... be encouraged to provide for all lay employees who work a minimum of 1000 hours annually health and life insurance benefits that are comparable to those provided to active clergy in the jurisdiction ...

and

Resolved, the House of Bishops concurring, that all parishes, missions, and other ecclesiastical organizations . . . shall provide all lay employees who work a minimum of 1000 hours annually retirement benefits through participation in the Episcopal Church Lay Employees Retirement Plan (ECLERP) or in an equivalent plan, the provisions of which are at least equal to those of ECLERP. Such participation shall commence no later than January 1, 1993. . . . and be it further

Resolved, that each Diocese of this Church shall implement this resolution by Diocesan Canon or appropriate resolution.

Except for the Parish Administrators Group, there is no organized entity within the Diocese which has responsibility for lay workers in our churches. This is true in most dioceses. The Standing Commission on Clergy Compensation is willing to take on the responsibility to look into the impact of this resolution on the parishes and missions of the Diocese and to report its findings to appropriate bodies of the Diocese.

ADDITIONAL NOTE:

When the Standing Commission on Clergy Compensation was established at the 115th Convention of the Diocese, it was charged with exploring four specific concerns of the clergy of the Diocese:

- .. Benefits for spouses of clergy who die in active service
- .. Disability insurance, especially for the first twelve months of disability
- .. Parenting leave
- .. Flexible benefits

The Commission does not deem it appropriate to ask Convention to recommend or mandate benefits in any of these areas. However, the Commission has investigated alternatives for clergy and/or parishes for whom these issues are important.

Parishes and/or clergy who are worried about the provision of benefits to spouses of clergy who die in active service, principally the question of providing housing to the clergy family for an adequate transition period while also housing a new or interim clergyperson, can purchase a life insurance policy, owned by the parish and payable to the parish, which would provide the funds necessary to essentially pay for two "rectories" during this time period.

Parishes and/or clergy who are worried about disability, principally filling the first twelve-month gap until the pension fund disability provision is effective, can purchase a Disability Insurance Policy for this purpose. The Church Life Insurance Company, a subsidiary of the Church Pension Fund, offers such a program, called an Income Replacement Plan. The benefits and costs are determined by current income levels; the cost of a typical policy for a full-time priest would be \$200 or \$300 per year.

The Commission believes that parenting leave is an issue that should be negotiated between the individual clergyperson and his/her vestry. While the Commission supports the idea of leave granted for the care of a newborn or newly-adopted child, each situation is different enough to require individual discussion and agreement.

Unfortunately, the provision of benefits on a flexible basis, sometimes called a "cafeteria plan" is not possible because the benefit group (clergy in this Diocese) is too small to allow for flexibility around insurance coverage, pension benefits are mandated by the National Canons, and other benefits (vacations, sick leave, etc.) are provided by individual congregations, not by the Diocese as a whole. There just isn't a single "menu" from which to pick and choose.

Respectfully submitted,

Standing Commission on Clergy Compensation

Mr. John Snyder, Chair

The Rev. Lauren D. Ackland

Ms. Carlotta Budd

Mr. George Christie, consulting economist

Ms. Linda W. Curtiss

The Rev. Jeffrey MacKnight

The Rev. Dr. Edward Martin, Jr.

The Rev. David Norgard

REPORT OF THE COMMITTEE ON CLERGY ETHICS

INTRODUCTION

The Committee on Clergy Ethics was formed shortly after the 1990 Convention of the Diocese of Newark, as a consequence of the Bishop's statement in his address to the Convention: "For the sake of our professional and priestly credibility we clergy need to look closely at the ethics of our profession." This concern about a lack of clear guidelines for clergy in the Episcopal Church is shared by many across the country, and it is also obvious that this concern is as strong among the laity as it is among the clergy. Furthermore, the scandals in recent years involving "televangelists" and other clergy, the increased societal desire for accountability and redress of grievance in all professions make necessary an agreed standard of professional behavior and accountability beyond such vague canonical phrases as "conduct unbecoming a Member of the Clergy."

The Committee, composed of both clergy and laity and chaired by Bishop Righter, made presentations to the clergy of the Diocese and received valuable feedback on fall Clergy Day 1990; and it also offered a preliminary report to the Diocesan Convention of January 1991. Both documents are useful and are recommended for study. The committee was charged to continue its work and report back to the 1992 Diocesan Convention.

Since that time, the reorganized committee has continued its work, primarily in the area of sexuality and finance. It has made presentations of proposed guidelines to the fall Clergy Day 1991 and to the Newark Clergy Association, and again received valuable feedback. The committee members believe that there remains much to be done beyond the mandated life of the Committee, particularly in the other areas of its original interest: confidentiality and professional competence. This awareness and the reality that circumstances change point to the creation of a body that can continually review and modify or update guidelines.

SUMMARY OF RECOMMENDATIONS

The Committee will offer for adoption a set of ethical guidelines in the areas of sexuality and finance.

The Committee will recommend that it be discharged, and that a Standing Committee on Ethics be formed, whose purpose would be to provide advice, pastoral assistance, recommendations to the Bishop, and regular review of the guidelines with recommendations to the Convention for update or modification.

ETHICAL FOUNDATION

The relationship between clergy and congregation of clergy and client is almost covenantal: it is based on trust and only effective where trust is the bond between them. Because of the nature of the Christian vocation, it is also a relationship where love of God is assumed to be the binding force

Report of the Committee on Clergy Ethics

and source of grace that enables the partners to be faithful to the relationship. Therefore, ethical norms must not be seen legalistically, but as a loving means by which clergy can be open to helping themselves and those they care about avoid breaches of trust.

The examination and charge to clergy at their ordination are awesome:

As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you.

In all that you do, you are to nourish Christ's people from the riches of grace, and strengthen them to glorify God in this life and in the life to come.

...

Q. Do you now in the presence of the Clergy commit yourself to this trust and responsibility?

A. I do.

Q. Will you respect and be guided by the pastoral direction and leadership of our bishop?

A. I will.

Q. Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?

A. I will.

Q. Will you endeavor so to minister the Word of God and the sacraments of the New Covenant, that the reconciling love of Christ may be known and received?

A. I will.

Q. Will you undertake to be a faithful pastor to all whom are called to serve, laboring together with them and with your fellow ministers to build up the family of God?

A. I will.

Q. Will you do your best to pattern your life and that of your family or household or community in accordance with the teaching of Christ, so that they may be a wholesome example to your people?

A. I will.

Q. Will you preserve, both in public and in private, asking God's grace, both for yourself and for others, offering all your labors to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?

A. I will.

Report of the Committee on Clergy Ethics

While such a vocation is immensely rewarding, it can also be a very lonely one, and subject to pressure, stress and temptation, particularly where clergy have not taken self-care seriously nor made use of appropriate procedures for reducing their vulnerability. The guidelines in the report are proffered in the hope that sensitivity to problem areas will both ease the vocational burdens and enhance trust.

THE COMMITTEE ON CLERGY ETHICS

Ms. Judy Albers
 Dr. William Black
 Ms. Debbie Brown
 The Rev. Diana Clark
 The Rev. Patrick Close
 Ms. Christina Hembree

The Rev. Gaylord Hitchcock
 The Rev. Lucinda Laird
 The Rev. Alex MacDonell, chair
 Mr. Richard McGlynn
 The Rev. William Martin
 The Rev. Bonnie Perry

Report of the Committee on Clergy Ethics

EPISCOPAL DIOCESE OF NEWARK

GUIDELINES FOR ETHICAL RELATIONSHIPS BETWEEN CLERGY AND CONGREGATIONS

It is clear that there is no code that will adequately cover all relationships and circumstances. The following is intended as a framework and a point of departure for the building and maintenance of trust among the people of God. Our purpose is to raise consciousness and to provide an atmosphere of support for anyone to speak out.

Clergy are bound by their baptismal vows to respect the dignity of every human being and through their ordination vows to be faithful and accountable pastors. Abuse of power occurs when accountability is absent of appropriate supports and personal care are not in place and/or relationship boundaries are violated. The following guidelines support the principles and practice of ordained ministry.

The following foundational premises are strongly recommended for clergy:

GENERAL GUIDELINES

- A. Avoid discrimination in collegial, pastoral or employment situations on the basis of race, gender, sexual orientation, national origin, age, class, educational status, or disability.
- B. Commit themselves to personal care and growth through supervisory, collegial or therapeutic support and spiritual direction.
- C. Manage their personal lives, caring for body, mind and spirit, seeking appropriate assistance for their own personal problems or conflicts.
- D. Provide counseling, pastoral support and spiritual direction only for those problems or issues that are within the reasonable bounds of their competence.
- E. Establish and maintain appropriate professional relationship boundaries.

PROFESSIONAL PRACTICES

- A. Use knowledge and skills for benefitting those they serve and not for securing unfair personal, professional or financial advantage.

SEXUAL GUIDELINES

PARISHIONER RELATIONSHIPS

- A. Much trust is placed in clergy and in the power of the priest/parishioner relationship. While the complexity of some pastoral relationships is acknowledged, clergy are to avoid exploiting the trust and dependency of parishioners.

Report of the Committee on Clergy Ethics

- B. All humans are sexual beings. They cannot and should not try to separate their sexuality from the rest of their being. However, particularly because of the imbalance in a priest/parishioner relationship, it is important that clergy exercise great care in the sexual aspect of their behavior. Sexual behavior with parishioners is always at risk of being unethical, even when a parishioner invites or consents to such behavior or involvement. In such case, even within the accepted bounds of courtship, clergy are expected to obtain pastoral guidance and to recommend the same to the parishioner. Sexual behavior is defined as but not limited to all forms of overt and covert seductive speech, gestures and actions, as well as physical contact of a sexual nature. Sexual harassment is always unethical. Harassment is defined as but not limited to repeated unwelcome comments, gestures or physical contacts of a sexual nature.
- C. The priest/parishioner ethical concerns continue even with former parishioners, for the relationship involves a power imbalance that can continue to exist following the end of that relationship.
- D. Clergy are also expected not to engage in sexual behavior with or harassment of supervisees, students, employees, counselees, Assistants, or Associates.

FINANCIAL GUIDELINES

INHERITANCE

- A. When members of a congregation wish to leave money in thanksgiving for the role the Church has played in their lives or to further the work of religion, such money is appropriately left to the Church corporately and not to clergy as individuals. The behavior of clergy ought never be such as to induce or encourage people to leave money to them or to place it under their control. This acknowledges the responsibility placed on clergy by the Book of Common Prayer:

The minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses.
- B. The details of estate planning are appropriately left to legal and financial professionals. The role of clergy is best limited to general guidance about the importance of religious bequests and the procedures to be followed for bequests to the Church corporately.
- C. The general principle is that the main temporal compensation for clergy for their ministerial work is their salary. To seek to profit otherwise from past or current pastoral relationships is harmful to the integrity of the pastoral ministry. It is commendable, therefore,

Report of the Committee on Clergy Ethics

that members of the clergy transfer to the Church bequests made to the clergyperson in gratitude for his or her ministry. It is expected that members of the clergy consult with the Bishop or the Commission when a personal bequest is personal and professional.

- D. The relationship of trust which we prize so highly can be damaged by clergy benefiting personally from any trusts established for the benefit of Church or by in any way inducing someone in the clergyperson's pastoral care to leave money or other property to them.

DISCRETIONARY FUND

- A. Discretionary funds are placed in the care of clergy so that they may respond in Christ's name to the poor, and so that they may carry out the work of ministry in an appropriate, responsive and flexible manner. It is appropriate for the Vestry or Executive Committee and the clergy to agree on the needs other than charity to which discretionary funds can be applied.
- B. The relationship of trust between clergy and congregations is ill-served by the use of discretionary funds for personal expenses. Clergy integrity in the eye of the larger community is impaired by any use of such funds for the purpose of concealing income (their own or someone else's) from those charged with administering the laws relating to taxation at any level of government.
- C. Discretionary funds belong to the congregation, not to the clergy. A separate checking account in the Church's name for such funds best preserves their integrity.
- D. Clergy are accountable to their congregations for the use of discretionary funds; at the same time, it is essential to keep confidential the identities of any persons receiving charitable gifts, as well as those of donors who wish to remain anonymous. Clergy accountability can best be expressed by an audit of the amounts of income and expense by type and by the congregation's auditors' examination of the bank statements of discretionary funds, but not the canceled checks or any other document that might reveal the names of recipients of charitable gifts. Questions of impropriety in the handling of discretionary funds are best dealt with by the Bishop or by the Commission.

COMPENSATION

- A. When clergy receive a full-time salary and related benefits for their work for the Church, it is inappropriate for them to undertake other work for pay that could interfere with their capacity to give full time and energy to their pastoral work. At the same time, it is recognized that circumstances may arise in which the accepting of other additional employment may be a necessity for them. In that case, it is appropriate that they consult with their Vestry or Executive Committee to set appropriate parameters for such additional work. In particular, such consultation is essential if the additional employment contemplated is opening a counseling

Report of the Committee on Clergy Ethics

practice, particularly if on Church property. Charging their own parishioners for such counseling services is dubious practice, and it is recommended that income from such work be returned to the congregation.

- B. A Letter of Agreement between clergy and Vestry or Executive Committee is essential and vital to the process of annual review of the mutual ministry of clergy and congregation. The amounts of fees for occasional services, the circumstances under which they are assessed and their disposition should be a matter of agreement between clergy and Vestry or Executive Committee.

LOANS

Loans from congregation to clergy can inject an inappropriate note into the relationship, except when made to allow the purchase of a home in the area served. Recognizing that the repayment of loans is a legal responsibility, written evidence of the loan of the clergy's obligation to repay it is essential. To avoid jeopardizing the pastoral relationship between the clergy and the people, it is important not to accept any loans from a parishioner or group of parishioners without both the Bishop and the Vestry or Executive Committee being aware of the loan. Such notice may enable them to respond to the clergy's need in a more appropriate way than permitting the clergy to go into debt.

FINANCIAL RELATIONSHIP

Every aspect of the financial relationship between clergy and congregation must be deemed to be a matter of trust. Much anguish and disappointment can be avoided by openness, communication and agreement between clergy and vestries in matters of finance.

GENERAL PROCEDURES CONCERNING VIOLATIONS OF ETHICAL STANDARDS

It is anticipated that some continuing body of clergy and laity will be established concerned with the area of ethical behavior. For reference purposes, it is here designated "the Standing Commission on Ethics", or simply "the Commission". Whenever ethical questions arise concerning pastoral, collegial, employee or supervisory relationships where the answers do not appear clear, clergy or congregations are expected to consult with this body for information, clarification and advice.

A. General Procedures

1. If clergy suspect an ethical violation, they are encouraged first to approach the person in question to see if the matter can be resolved through clarification or remonstrance.
2. If this fails, or if an alleged violation appears to be a serious threat to the well-being of the priest or others, the matter is immediately referred to the Standing Commission of Ethics.
3. If priests receive complaints of unethical conduct against

Report of the Committee on Clergy Ethics

them, they are advised to report the complaints promptly to the Commission.

4. If the Treasurer or Members of the Vestry or Executive Committee of a parish or mission have become concerned that actions of their clergy may have ethical implications that threaten the well-being of the parish or mission, they are encouraged to ask the assistance of the Commission in investigating or offering judgment in the matter.
5. The Commission chair will consult with the Bishop if any investigation is needed.
6. Investigations usually include separate personal interviews by the Commission with the person making the complaint, with the clergyperson against whom the complaint is lodged and with anyone deemed necessary to obtain needed information.
7. Any member of the Commission who has or had a close personal relationship with the priest under investigation shall be excused from the investigation and deliberations. If this includes the chair, a chair pro-tem will be named.
8. When the Commission is established, legal advice will be sought to insure that proper procedures will protect all persons involved.

B. Actions

When the investigation is complete, there are several courses of action that the Standing Commission on Ethics may take:

1. Complaint dismissal. Advise that the complaint is unfounded.
2. Pastoral advisory. This action is meant to be educational, when a clergyperson has been unaware of having violated the guidelines. It is especially desirable to be sensitive to whether the clergyperson has had a one-time "fall from grace" or is habitually close to the edge of impropriety.
3. Referral to the Bishop for disciplinary canonical action. This may include a recommendation for therapy or treatment if it has been determined that the violation stems from alcohol or substance abuse or psychological dysfunction.

Report of the Committee on Clergy Ethics

RESOLUTIONS

1. RESOLVED, that the Committee on Clergy Ethics be discharged, and be it further

RESOLVED, that the Bishop be asked to form a Standing Commission on Ethics that will be composed of clergy and laity and will have the following functions:

- a. counsel, when ethical questions arise concerning pastoral, employee or supervisory relationships.
- b. education and communication concerning questions of clergy ethics.
- c. investigation where the possibility of ethical impropriety has arisen and has been referred to the Commission.
- d. intervention, when requested by the Bishop.
- e. advice and referral to the Bishop.
- f. updating, modification and extension of ethical guidelines for consideration by the Diocesan Convention.

and that the members of this Standing Commission on Ethics be enjoined to maintain strict confidentiality, within the parameters of their functioning in accordance with this resolution.

2. RESOLVED, that the code entitled GUIDELINES FOR ETHICAL RELATIONSHIPS BETWEEN CLERGY AND CONGREGATIONS, as set out in the "Report of the Clergy Ethics Committee" to the 118th Convention of the Diocese of Newark and subsequently from time to time amended, be adopted as ethical standards for the clergy of this diocese.

THE NECROLOGY

Blessed are the dead who die in the Lord
We remember God's faithful servants who have departed this life since
last convention with thanksgiving before God:

FROM THE EPISCOPACY

The Rt. Rev. Horace William Baden Donegan, Retired Bishop of New York
The Rt. Rev. Allen J. Miller, Retired Bishop of Easton
The Rt. Rev. Edward R. Welles, Retired Bishop of West Missouri and
father of the Rev. Katrina Swanson

FROM THE CLERGY FAMILY OF THE DIOCESE

The Rev. Eugene Avery, Retired
Mrs. Amelia Berlin, widow of the Rev. William Berlin, Christ, Teaneck
Mr. Duane Branstetter, Brother of the Rev. Kent Branstetter
Mr. Matthew David, Brother of the Rev. Jacob David
Mr. Peter DeBlieck, Grandfather of Mr. Michael Francaviglia
Mr. Peter Deckenbach, Brother-in-law of Mrs. Gail Deckenbach
Ms. Connie Diehl, Niece of the Rev. Robert and Charlene Maitland
Mrs. Sabina Du Plessis, Mother of the Rev. Michael Du Plessis
Mrs. Anna Eberle, Grandmother of the Rev. Richard Wrede
Sister Katherine Veronica Finch, Convent St. John Baptist
Mrs. Elizabeth Judd, Widow of the Rev. Orion Judd
Mrs. Louise King, Mother of the Rev. Alan King
Mr. George McKelvey, Father of the Rt. Rev. Jack McKelvey
Mrs. Maria Mendez, Mother-in-law of the Rev. Thomas Laws
The Rev. Ralph T. Milligan, Retired
The Rev. David Montgomery, Retired
Mrs. Ada Nissen, Widow of the Rev. Louis Nissen
The Rev. Bruno P. Pizzimenti, Trinity, Cliffside
Mr. Martin Sorenson, Father of Mrs. Doreen Yates
The Rev. Garrett R. Stearly, Retired
The Rev. Thomas Waring, Retired
Mr. William Whitehouse, Father of Mr. Bruce Whitehouse
Mr. Herb Zyduck, Father-in-law of the Rev. Al Jousset

PERSONS IN THE DIOCESE KNOWN FOR SPECIAL CONTRIBUTIONS

Mrs. Edith Cairns, St. Clements, Hawthorne
Mrs. Annette Jecker, Western Convocation President, ECW
Mr. Frank Jenisch, All Saints', Leonia
Mrs. Helen Perry, Grace Church, Jersey City
Mrs. Anne Spears, Standing Committee, Atonement, Tenafly
Mrs. Elaine Walker, St. Luke's, Hope
Mrs. Kay Wilson, Founding member of St. Gregory's, Parsippany
Mr. Wesley Wintemberg, Warden, St. David's, Kinnelon

CONVENTION ATTENDANCE RECORDS

BISHOPS

The Right Reverend John Shelby Spong
 The Right Reverend Jack M. McKelvey
 The Right Reverend Walter C. Righter

Ackland, Lauren
 Allen, Donald H.
 Allen, George II
 Baldwin, Donald B
 Bancroft, Francis III
 Beckles, William
 Beckwith, Mark
 Beers, Donald W.
 Boswell, Frederick P.
 Bowen, George H.
 Bransletter, Kent A.
 Braxton, Louis Jr.
 Brown, Barton
 Brown, David C.
 Bruschi, Robert F.
 Bruschi, Caroline M.
 Budhu, Esar
 Butz, William A.
 Capwell, Kim F.
 Chasse, Richard P.
 Chrystal, Susan
 Clark, Diana D.
 Clark, Duncan
 Clarke, Gervais A.M.
 Close, Patrick
 Coats, William
 Constantinos, Richard P.
 Cooke, Nicholas
 Cranston, Dale L.
 Croneberger, John P.
 Crumbaugh, Frank B. III
 Curtiss, Geoffrey D.
 David, Christopher
 David, Jacob
 Davis, Orion W.
 DeFriest, Jeanette
 Delaney, James W.
 Dendtler, Robert B.
 Demarest, Richard
 Donnelly, John
 Donnelly, Ellen
 Du Plessis, Michael
 Eades, Charles H.
 Fox, Frederick C. III
 Freeman, Leonard
 Freeman, Lindsay H.
 Galiaher, Stephen
 Gannon, William S.

Gardner, James E.
 Gonzalez, Oscar
 Groff, Addison K.
 Guinness, Margaret
 Haines, Denise
 Hamilton, Abigail W.
 Harbort, Raymond
 Hart, Curtis W.
 Hasse, Edward
 Healy, Bernard
 Hegg, David P. III
 Herring, Joseph D.
 Hinman, Allen
 Hitchcock, H. Gaylord Jr.
 Holland, J. Carr
 Huck, Beverly J.
 Ihloff, Robert W.
 Jacobitti, Edmund F.
 Jannucci, James F.
 Jarry, Dennis G.
 Jousset, Albert D.
 Kaeton, Elizabeth
 Kebba, Elaine M.
 Keeney, Albert J.
 Keller, Edward
 Kern, David P.
 Kimmick, Donald W.
 King, W. Alan
 Kreller, Daniel
 Krug, Philip S.
 Kyle, George A.
 Laffler, Brian
 Laird, Lucinda
 Laughlin, Ledlie
 Laws, Thomas R.
 Lewis, Mark Alan
 Lind, Tracey
 Louis, Richard
 MacKnight, Jeffery
 MacDonell, Alex
 Magnuson, Fred C. Jr.
 Mathew, Johnson P.
 Martin, Edward E. Jr.
 Martin, William
 Mason, Robert T.
 Maxwell, Elizabeth Wigg
 Mockridge, Oscar
 Mol, Norman

Convention Attendance Records

Morgan, Stanley E.
Morris, Robert
Murphy, Jo-Ann R.
Morphey, Karen C.
Narvarez, Alfonso
Neal, Ashley
Neglia, Dwight L.
Negrotto, John J.
Norgard, David L.
Oh, David
Partridge, Edmund
Pendleton, Mark B.
Pedersen, Arthur G.
Perry, Bonnie
Persaud, Isaac A.
Pickard, Joseph
Pisani, Gerard A. Jr.
Polglase, Kenneth A.
Reans, Douglas J.
Renn, Wade A.
Rice, Charles
Ripson, H. Robert
Rollins, John
Salmon, John F. Jr.
Salt, Alfred L.
Searles, Clarence
Shearer, Donald
Sickles, Clarence

Smith, Ralph
Smith, Susannah
Smith, Toni
Stanton, John F.
Steele, Steven L.
Stone, John C.
Stone, Mary Ruth
Stopfel, Barry L.
Strain, William H.
Swanson, George Gaines
Swanson, Katrina Martha
Thompson, James W.
Thorn, Jack H.
Tietjen, Herbert B.
Tremaine, Gordon H.
Vest, Susan
Vilas, Franklin E.
Wajnert, Theresa A.
Waldon, Mark
Waweru, David
Whitley, Harry B.
Wilson, Phillip Dana
Wong, Philip
Wrede, Anne
Wrede, Richard
Wynne, T. Francis
Zimmerman, Gretchen D.

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RESOLUTION I

HUMAN SEXUALITY

RESOLVED, that this 118th Convention affirms its commitment to the place of the family as expressed in General Convention resolution A-104, which affirms, among other things, "that the teaching of the Episcopal Church is that physical sexual expressio is appropriate only within the life-long, monogamous 'union of husband and wife in heart, body and mind, intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord', as set forth in the Book of Common Prayer."

The Rev. Alfred L. Salt
Lee W. Van Denburgh
Convention Delegates

SUPPORTING INFORMATION

God has ordained Man and Woman in the context of the human family as the means of procreating life and Jesus Himself "adorned this manner of life by His first miracle at a wedding in Cana of Galilee" and the family as an institution is under attack by many and varied voices, groups and media presentations.

(Defeated)

RESOLUTION II

PUBLICATION OF RESOLUTIONS SUBMITTED TO DIOCESAN CONVENTION

RESOLVED, that this 118th Convention of the Diocese of Newark requests that (the Editor of The Voice publish in full each year all the resolutions being considered for action at Diocesan Convention in the issue immediately preceding said convention) copies of all resolutions to be submitted to the Diocesan Convention be made available by the Secretary of Convention to parishes which wish them as of January 1 each year prior to the Convention, and that the convention delegates be encouraged to seek the views of fellow parishioners concerning said resolutions prior to their attendance at Convention.

Ms. Joan Braly, All Saints', Millington
Mr. James Newell, St. Michael', Wayne

(Adopted. Words in parentheses were deleted; words underlined were added.)

RESOLUTION IIITHE VOICE EDITORIAL BOARD

RESOLVED, that this 118th Convention of the Diocese of Newark requests that the editorial board of The Voice be structured by the Diocesan Council to include elected representation from each of the Convocations to encourage the dissemination of more parish news and to increase personnel to report on meetings of diocesan governing bodies.

Mr. William H. Vogt, All Saints', Millington

Mr. James Newell, St. Michael's, Wayne

SUPPORTING INFORMATION

The expansion of the Editorial Board by nine people on three year rotating terms would allow for more news concerning parish activities and events within each convocation. It would also allow coverage of meetings of various boards to disseminate information to the diocesan family. Retaining appointed board members will allow for a smooth running operation needed to publish The Voice and also unburden those with expertise in these areas from other work.

(The resolution was ruled out of order as written.)

RESOLUTION IV

EQUAL ACCESS TO HEALTH CARE

RESOLVED, that this 118th Convention of the Diocese of Newark supports all legislative and other initiatives at the Federal, State and local level that will enable all persons to have ready access to comprehensive quality health care regardless of income level, employment status, or pre-existing medical history; and be it further

RESOLVED, that the Secretary of Convention be instructed to send a copy of this resolution to President Bush, Senators John Rockefeller, Bill Bradley and Frank Lautenberg, New Jersey Representatives and all state legislators.

Christian Social Relations Commission

SUPPORTING INFORMATION

The United States is the only industrialized country with the exception of South Africa which does not have adequate comprehensive universal health insurance for its citizens. Initiatives to take steps to remedy this situation are currently being considered by Congress. The voters of New Jersey passed Public Question 2 in the November 1991 election supporting such action.

(Adopted)

RESOLUTION V

FORCED REPATRIATION OF VIETNAMESE REFUGEES FROM HONG KONG

RESOLVED, that this 118th Convention of the Diocese of Newark asks the Companion Diocese Committee to establish a fact finding task force to investigate the forced Repatriation of Vietnamese Refugees from Hong Kong. Utilizing the resources and knowledge of our friends in Hong Kong as well as the sources available here, including such organizations as Amnesty International and the official representatives of the governments involved. The Committee will report back to the 119th Convention of the Diocese of Newark with a recommendation for specific actions of this body in regard to these concerns; and be it further

RESOLVED, that the committee be asked to report back to the 119th Convention of the Diocese of Newark with recommendations for specific actions of this body in regard to these concerns; and be it further

RESOLVED, that prior to the 119th Convention of the Diocese of Newark, the Companion Diocese Committee be encouraged to offer a public educational program addressing these matters for the people of this Diocese and their communities. This presentation should encompass a diversity of speakers and viewpoints so that the people of the Diocese can achieve a balanced understanding of these issues.

The Rev. Albert Jousset
Dr. Conrad Chao
All Saints', Leonia

SUPPORTING INFORMATION

There has been increasing alarm in this country and abroad about the actions of the British, Vietnamese, and Hong Kong governments in the matter of the forced repatriation of Vietnamese refugees from refugee camps in Hong Kong, as well as concern regarding conditions in those camps. The people of the Diocese of Newark have consistently acknowledged responsibility as a part of our Christian faith and heritage to become educated about and to become involved in the worldwide struggle for justice for all peoples.

This Diocese has an ongoing and open fellowship with our brothers and sisters in our Companion Diocese, the Diocese of Hong Kong, which puts us in a unique position to be both educated and to take appropriate action is necessary.

(Adopted - Consent Calendar)

RESOLUTION VI

ENVIRONMENTAL RESOLUTION #1

RESOLVED, that this 118th Convention of the Diocese of Newark recognizes the United Nations Conference on Environment and Development (UNCED) planned for June 1992 in Brazil, and urges the clergy and people of the Diocese to become informed about this unique "Earth Summit"; and be it further

RESOLVED, that the Convention affirms the work of the Rt. Rev. Sir Paul Reeves, United Nations Representative of the Anglican Consultative Council, as he leads the religious community of the world into participation in UNCED, and that the Convention convey this declaration of support to him; and be it further

RESOLVED, that the Convention calls the parishes of the Diocese to pray for the work of UNCED in the special environmental services of worship on the Sunday before the Ascension, 1992, and urges them to take leadership in local communities to promote interfaith services to pray for the "Earth Summit" in Brazil.

Environmental Commission

SUPPORTING INFORMATION

The issue of the stewardship of the creation is emerging as a primary concern for the church in the coming decade. The relationship between environmental degradation and the growth of a world underclass has been demonstrated by the United Nations Environment Programme. The Diocese of

Newark has taken major initiatives in the area of the environmental justice by:

(1) Forming the first diocesan level Commission on the Environment at the Diocesan Convention of 1991, following a ground-breaking report by the Task Force on the Environment.

(2) Taking leadership in founding the Episcopal Environmental Coalition at the national level, beginning with the five dioceses of the greater New York area and expanding it to include dioceses from around the country.

(3) Lobbying for the successful resolution at the General Convention in Phoenix creating a National Commission on the Environment, with a three-year budget of \$100,000 annually for the purpose of establishing the Episcopal Church as a leader among the religious institutions in the area of environmental concerns.

(4) Establishing in 1991 a diocesan day for an environmental sabbath for the purpose of acknowledging the call to stewardship of the creation, to be observed in every parish.

Recognizing the global crisis facing the world's peoples, the United Nations is planning for a Conference on Environment and Development to be held in Brazil in June of 1992. This will be the largest gathering of heads of state in the history of the world, and will seek to address such major issues as sustainable development of the third world nations in the light of environmental degradation.

Such problems as global warming, the loss of the ozone layer, the loss of the world's forests and soil, and the problems posed by toxic dumping, radioactive waste and unrestrained genetic technology will be addressed. Nations are already developing "conventions" -- binding agreements to work together to preserve the world for future generations. Notably absent from these agreements is the government of the United States, which has refused to be a party to the conventions.

The world's religions are taking leadership in raising the spiritual and moral issues related to the "Earth Summit", especially through their presence as non-governmental organizations at the United Nations. The Anglican Consultative Council has been fortunate in securing the services of the Rt. Rev. Sir Paul Reeves, formerly Episcopal Archbishop and Governor-General of New Zealand, to act as the delegate to the U.N. for the Anglican Communion.

The Environmental Commission of the Diocese of Newark arranged for an evening involving Sir Paul Reeves, Bishop John Spong and Dr. Daniel Martin, former Religious Advisor to the United Nations Environment Programme. At that meeting, Bishop Spong spoke of the issue of the environment as the issue of the decade. Sir Paul Reeves called for the support of the Episcopal Church for the work of the United Nations Conference on Environment and Development in the summer of 1992.

(Adopted - Consent Calendar)

RESOLUTION VII

ENVIRONMENTAL RESOLUTION #2

RESOLVED, that this 118th Convention of the Diocese of Newark, in order to safeguard the public health, protests the construction of any planned municipal solid waste incinerators in any part of the state; and be it further

RESOLVED, that the Convention calls attention to the fact these incinerators are disproportionately targeted for low-income, predominantly Afro-American and immigrant communities, with low voter registration and little political representation, and therefore constitute environmental racism that must be strongly and openly condemned as violations of social justice; and be it further

RESOLVED, that the Convention affirms the alternatives of recycling and composting of garbage, decreasing our aggregate and individual generation of garbage disposal, reducing hazardous waste, and implementing autoclaves for hospital disposal of waste; and be it further

RESOLVED, that the Secretary of Convention convey these concerns by sending this resolution to Governor James Florio and Scott Weiner, Commissioner of the New Jersey Department of Environmental Protection, The President of the N.J. Senate and the Speaker of the N.J. House.

Environmental Commission

SUPPORTING INFORMATION

New Jersey has been long distinguished by its industrial pollution more than any other single factor, with a long-lived, disparaging reputation for its toxicity and sickly odors that no amount of public relations and image enhancement has been able to date to dispel. New Jersey has the highest amount of certain toxic air contaminants per square mile, according to the Federal Right to Know figures from 1987 and 1988.

Now New Jersey, "a state infamous for its industrial pollution" (The Economist, 2/9/91, p.70), joins the growing number of states turning toward burning chemical-yielding garbage as its landfills will be completely filled up in the next seven to ten years, and as more and more out-of-state communities have won court orders to prohibit New Jersey's transport and burial of tons of excess chemical-yielding garbage to their locations.

The U.S. is one of the highest producers of garbage in the world, with no sign of abatement. An average of 4 pounds of garbage a day is generated by each American. As our country's population of 250 million continues to grow and our landfills continue to become filled to capacity, pressure to find other methods of disposal increases.

The first national survey of toxic chemicals released into the air by industry shows they are being emitted at rates that threaten public health, according to members of Congress and Federal officials. Incineration of chemical-yielding waste, however, compounds the problem by transferring even more emissions into the air within the state, as well as across other regions, as landfills become inoperable and out-of-state landfills, prohibitive.

Attempts to persuade constituencies that incineration will save public money are common. Yet according to the E.P.A.'s Science Advisory Board, "the toxicities of emissions from...incinerators is largely unknown." Accurately predicting the performance of incinerators is, the Board admits, "an essentially impossible task."

The first national survey of toxic chemicals released into the air covered 320 chemicals, "only seven of which are currently regulated by the E.P.A...The E.P.A. had previously estimated that toxic air pollution accounts for some 200 cases of cancer a year. But that estimate was based on an analysis of only 20 chemicals. (New York Times,"U.S. Calls Poisoning of Air...Threat to Public, 3/23/89.)

New Jersey is no exception to the vast number of location sites for incineration from Sumter County, Alabama, to Harvey, Illinois, to the Bronx, New York, to Newark and Linden here at home---all targeted for minority neighborhoods without the political expertise and resources to protest. Each has in common the fact they are low-income and predominantly Afro-American.

New Jersey's largest garbage incinerator, located in Newark, burns 2250 tons of garbage every day. It has been in operation only since November 1990 and has already been fined \$200,000 by the New Jersey Department of Environmental Protection for toxic chemical violations.

Both New York State and New York City are under pressure to build and operate municipal trash incinerators and hospital waste incinerators. New Jersey has plans to build several large incinerators. Each incinerator affects the air quality and health safety of all life within at least a 50-mile radius and even much more depending on wind currents.

There is no state-of-the-art incinerator in existence. Based on evidence available, we do not believe such an incinerator is possible, no matter what claims to the contrary are assured.

(Tabled)

RESOLUTION VIII

ENVIRONMENTAL RESOLUTION #3

RESOLVED, that this 118th Convention of the Diocese of Newark protests the lack of productive involvement of the U.S. delegation to the preparatory meetings of UNCED (United Nations Conference on Environment and Development); and be it further

RESOLVED, that this diocese strongly encourages full productive participation by the government of the United States in all agendas now before Earth Summit in June; and be it further

RESOLVED, that the Secretary of Convention convey these concerns by copy of this resolution to the President, the Congressional leadership and Thomas Pickering the head of the American delegation to UNCED as an expression of concern and our encouragement in these matters.

Environmental Commission

SUPPORTING INFORMATION

The Bush administration's involvement in the preparatory meetings of UNCED has been minimal and less than enthusiastic. This administration holds fast to its position that the scientific evidence has not proven that there is a need to be concerned about global warming or ozone depletion. Its public position has been that competitive industry should not be limited or inhibited until such time as the scientific evidence is irrefutable.

This resolution urges our delegation to UNCED to full productive involvement in dialogue with scientists and other nations and participation in all preparatory legislation leading to the Earth Summit in Brazil in June, 1992.

(Adopted - Consent Calendar)

RESOLUTION IXRESOLUTION ON INCLUSIVE LANGUAGE

RESOLVED, that this 118th Convention of the Diocese of Newark encourages all congregations to study inclusive language; and be it further

RESOLVED, that convocations consider inviting their churches to convocation meetings to discuss the use of inclusive language.

The Rev. George Gaines Swanson
Ascension Church
Jersey City

SUPPORTING INFORMATION

The General Convention has authorized the study of inclusive language. Our draft diocesan mission statement reminds us that "No given condition of age, gender, race, nationality, language, station, sexuality, family situation or infirmity excludes a single one of God's children from care of and active membership in God's church."

Our Bishop has encouraged the use of inclusive language.

(Adopted - Consent Calendar)

RESOLUTION XHISPANIC MINISTRY

RESOLVED, that this 118th Convention of the Diocese of Newark recommends that the Diocesan Council appoint a study group empowered to review the status of and make recommendations on the means available for the development of Hispanic ministry in the Diocese of Newark; and be it further

RESOLVED, that said study group reports its findings and recommendations to the 1993 Diocesan Convention and in a three sentence synopsis in the December 1992 VOICE.

The Rev. Katrina Martha Swanson, St. John's, Union City

SUPPORTING INFORMATION

According to the 1990 Census the State of New Jersey has the 6th largest Hispanic population in the United States and the Diocese of Newark has the fastest growing Hispanic population of any diocese in the United States.

By the year 2000 it is expected that the 1980 population of 326,061 will have almost tripled to 903,910 persons or 26.3% of the total population of the diocese's geographical area.

Furthermore the National Hispanic Commission of the Episcopal Church has resolved: "That a partnership program be developed between the National Commission on Hispanic Ministries and individual dioceses to assist in their demonstrated commitment and support for Hispanic ministries." A diocesan Hispanic Ministry study group could take advantage of this opportunity in planning of this Diocese.

* Information from Hispanic Demographic Profiles by NSI Research Group

(Adopted - Consent Calendar)

RESOLUTION XI

RESOLUTION ON SEXUAL HARASSMENT

RESOLVED, that this 118th Convention of the Diocese of Newark authorizes the Diocesan Council to prepare policies on sexual harassment and abuse that define sexual harassment and abuse, and establish criteria and procedure for complaint, adjudication and appeal for the education and direction for all Diocesan committees and commissions; and be it further

RESOLVED, that these policies be communicated to all congregations of the Diocese with the recommendation that they be adopted by vestries and executive committees for the education and direction of their committees and commissions; and be it further

RESOLVED, that the Secretary of Convention communicates the contents of this resolution to President Bush and Senators Bradley and Lautenberg.

Christian Social Relations Commission

SUPPORTING INFORMATION

Current events both in the secular world and in the church, and the estimated 95% that comprise the silent population that fears reporting and bringing charges of sexual harassment and abuse demand the adoption of such policies. Education and clarification about what constitutes sexual harassment and abuse, guidelines for appropriate, ethical, and respectful behavior, and the additional guarantee of cost to the offender and compensation for the victim would promote prevention of such abuses and provide protections to the diocese, to congregations and to individuals should such violations occur.

(Defeated)

RESOLUTION XII

RESOLUTION ON LAY EMPLOYEES

RESOLVED, that it be the sense of the 118th Convention of the Diocese of Newark that the Diocese provide a group health and life insurance mechanism that will enable congregations of the diocese employing lay staff working a minimum of 1000 hours per year or such employees themselves, to purchase health and life insurance benefits comparable to those provided to the clergy of the diocese; and be it further

RESOLVED, that such a group insurance plan be formed and in effective no later than December 31, 1992.

The Rev. Gaylord Hitchcock, Grace, Westwood
 The Rev. Jack Croneberger, Atonement, Tenafly
 The Rev. Abigail Hamilton, Holy Innocents, West Orange
 The Rev. David Hegg, St. Peter's, Morristown
 The Rev. David Hamilton, St. Paul's, Morris Plains
 Mrs. Marjorie Christie, Christ, Ridgewood
 Mr. Michael Rehill, Grace, Westwood
 Mrs. Audrey King, Good Shepherd, Wantage
 Dr. Joseph Piel, St. Peter's, Essex Fells

SUPPORTING INFORMATION

The 70th General Convention of the Episcopal Church, meeting in Phoenix this past July, passed the following resolution (A137s):

RESOLUTION A137s -MEDICAL, DENTAL AND INSURANCE BENEFITS FOR LAY EMPLOYEES

RESOLVED, The House of Bishops concurring, That all parishes, missions and other ecclesiastical organizations of bodies subject to the authority of this Church, and any other societies, organizations, or bodies in the Church which under the regulations of The Church Pension Fund have elected or shall elect to come into the pension system, be encouraged to provide for all lay employees who work a minimum of 1,000 hours annually health and life insurance benefits that are comparable to those provided to active clergy in the jurisdiction; and be it further

RESOLVED, That all dioceses be encouraged to allow employees of parishes and other units under ecclesiastical authority to participate in diocesan health and life insurance benefit programs; and be it further

RESOLVED, That The Church Pension Fund and its subsidiaries be requested to conduct a study and make recommendations to the 71st General Convention concerning the implementation of a comprehensive employee benefits programs for lay church employees.

The suggested diocesan convention resolution will begin compliance with national church policy in the Diocese of Newark, will enhance justice for lay employees of our congregations, and will provide leadership in dealing with the crisis in health care in our nation, in which over 30 million people lack health insurance.

(Adopted as amended. Words underlined were added.)

RESOLUTION XIII

LIFE-SUSTAINING TREATMENT

RESOLVED, that this 118th Diocesan Convention urge the various congregations of the Diocese to inform their members that the following principles and guidelines were adopted by the passage of Resolution A093a at the 70th General Convention with regard to the foregoing of life-sustaining treatment:

1. Although human life is sacred, death is part of the earthly cycle of life. There is a "time to be born and a time to die" (Eccl. 3:2). The resurrection of Jesus Christ transforms death into a transition to eternal life: "For as by a man came death, by a man has come also the resurrection of the dead" (I Cor. 15:21).
2. Despite this hope, it is morally wrong and unacceptable to take a human life in order to relieve the suffering caused by incurable illness. This would include the intentional shortening of another person's life by the use of a lethal dose of medication or poison, the use of lethal weapons, homicidal acts, and other form of active euthanasia.
3. However, there is no moral obligation to prolong the act of dying by extraordinary means and at all costs if such dying persons is ill and has no reasonable expectation of recovery.
4. In those cases involving persons who are in a comatose state from which there is no reasonable expectation of recovery, subject to legal restraints, this Church's members are urged to seek the advice and counsel of members of the church community, and where appropriate, its sacramental life, in contemplating the withholding or removing of life-sustaining systems, including hydration and nutrition.
5. We acknowledge that the withholding or removing of life-sustaining systems has a tragic dimension. The decision to withhold or withdraw life-sustaining treatment should ultimately rest with the patient, or with the patient's surrogate decision-makers in the case of a mentally incapacitated patient. We therefore express our deep conviction that any proposed legislation on the part of national or state governments regarding the so called "right to die" issues, (a) must take special care to see that the individual's rights are respected and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored, and (b) must also provide expressly for the withholding or withdrawing of life-sustaining systems, where the decision to withhold or withdraw life-sustaining systems has been arrived at with proper safeguards against abuse.
6. We acknowledge that there are circumstances in which health care providers, in good conscience, may decline to act on request to terminate life-sustaining systems if they object on moral or religious grounds. In such cases we endorse the idea of respecting the patient's right to self-determination by permitting such patient to be transferred to another facility or physician willing to honor the patient's request, provided that the patient can readily, comfortably and safely be transferred. We encourage health care providers who make it a policy to decline involvement in the termination of life-sustaining systems to communicate their policy to patients or their surrogates at the earliest opportunity, preferably

before the patients or their surrogates have engaged the services of such a health care provider.

7. Advance written directives (so-called "living wills", "declarations concerning medical treatment" and "durable powers of attorney setting forth medical declarations") that make a person's wishes concerning the continuation or withholding or removing of life-sustaining systems should be encouraged, and this Church's members are encouraged to execute such advance written directives during good health and competence and that the execution of such advance written directives constitute loving and moral acts.

General Convention Deputation Members:

Mrs. Marge Christie, The Rev. H. Gaylord Hitchcock, Mr. Michael Rehill, The Rev. Jack Croneberger, Mrs. Audrey King, The Rev. Abigail Hamilton, Dr. E. Joseph Piel, The Rev. Cynthia Black

(Adopted - Consent Calendar)

RESOLUTION XIV

VALDEZ PRINCIPLES

RESOLVED, that this 118th Diocesan Convention urges the Trustees of the Diocesan Investment Trust to uphold the Valdez Principles when instructing the managers of the Trust portfolios and that they follow the leadership of the Social Responsibility in Investments Committee of the National Church in taking an activist position toward corporate acceptance of the Principles, and be it further

RESOLVED, that congregations which manage their own portfolios uphold these Principles also.

General Convention Deputation Members:

Mrs. Marge Christie, The Rev. H. Gaylord Hitchcock, Mr. Michael Rehill, The Rev. Jack Croneberger, Mrs. Audrey King, The Rev. Abigail Hamilton, Dr. E. Joseph Piel, The Rev. Cynthia Black

SUPPORTING INFORMATION

The Valdez Principles pertain to a corporation's approach to the environment: (1) Protection of the Biosphere (2) Sustainable Use of Natural Resources (3) Reduction and Disposal of Wastes (4) Wise Use of Energy (5) Risk Reduction (6) Marketing of Safe Products and Services (7) Damage Compensation (8) Disclosure (9) Environmental Directors and Managers (10) Assessment and Annual Audit. Corporations are asked through shareholder resolutions to adopt these Principles, thereby publicly affirming their responsibility and concern for the environment.

(Adopted)

RESOLUTION XVPAY EQUITY

RESOLVED, that this 118th Diocesan Convention supports the policy of Equal Pay for Work of Equal Value, otherwise known as Pay Equity, and incorporate it into all employee guidelines, and be it further

RESOLVED, that members strive for acceptance of this policy in their local and state governments as well as in private industry.

General Convention Deputation Members:

Mrs. Marge Christie, The Rev. H.Gaylord Hitchcock, Mr. Michael Rehill, The Rev. Jack Croneberger, Mrs. Audrey King, The Rev. Abigail Hamilton, Dr. E. Joseph Piel, The Rev. Cynthia Black

SUPPORTING INFORMATION

This policy has been incorporated by councils of churches, individual denominations, states and corporations. It is one way to redress the segregated nature of the workplace which finds women and racial ethnic persons in many historically undervalued job categories. Examples of the change in pay rate when the Pay Equity policy was followed include a school district which compared head secretaries to audiovisual technicians and made an adjustment of \$7,650; a hospital which compared registered nursing assistants to plumbers and made an adjustment of 17%; a municipality which compared clerks to drivers and made an adjustment of \$7,423.

(Adopted - Consent Calendar)

RESOLUTION XVI500TH ANNIVERSARY OF THE COLUMBUS VOYAGE

RESOLVED, that this 118th Diocesan Convention affirms the decision of the Executive Council of the National Church to observe the 500th anniversary of the voyage of Christopher Columbus in a manner which respects the dignity of Native Americans; and be it further

RESOLVED, that the various congregations of the Diocese of Newark observing the anniversary on Sunday, October 11, 1992, use plans prepared by the Episcopal Council of Indian Ministries for the official ECUSA celebration at the National Cathedral on October 12.

General Convention Deputation Members:

Mrs. Marge Christie, The Rev. H.Gaylord Hitchcock, Mr. Michael Rehill, The Rev. Jack Croneberger, Mrs. Audrey King, The Rev. Abigail Hamilton, Dr. E. Joseph Piel, The Rev. Cynthia Black

SUPPORTING INFORMATION

It is of great concern among Native Americans that the 500th anniversary of Christopher Columbus be one which commemorates their survival as a culturally distinct people despite 500 years of oppression and displacement.

(Defeated)

RESOLUTION XVIIEPISCOPAL AND LUTHERAN DIALOGUE

RESOLVED, that in response to action taken at the 1991 General Convention of the Episcopal Church, in Resolution B043a, to encourage the development of common Christian life throughout the Episcopal and Lutheran churches, the Diocese of Newark and its individual congregations work with the Lutheran Synod of New Jersey (ELCA) and its individual parishes to grow in unity, with such means as

- a. mutual prayer and mutual support, including parochial/ congregational and diocesan/synodical covenants or agreements;
- b. common study of the Holy Scriptures, the histories and theological traditions of each church, and the materials of LED I (Lutheran/Episcopal Dialogue I) and LED II, noting especially "Toward Full Communion" and "Concordat of Agreement" (now under study by the Anglican Consultative Council);
- c. joint programs of religious education, theological discussion, mission evangelism, and social action; and
- d. joint use of physical facilities.

The Ecumenical and Inter-faith Commission

SUPPORTING INFORMATION

The Lutheran Episcopal dialogue, and the documents produced, is the most exciting and fruitful ecumenical dialogue now going on, with the real possibility of mutual recognition of ministries and full inter-communion in the next decade.

The Ecumenical and Inter-faith Commission of the diocese stands ready to assist any interested parishes or individuals with resource materials and models of shared ministry.

(Adopted - Consent Calendar)

RESOLUTION XVIIIDIOCESAN CONVENTION

(RESOLVED, that this 118th Convention of the Diocese of Newark requests that the Diocesan Council explore the option of holding a triennial convention instead of an annual one, one in which the life of the Diocese would revolve around a three year sequence instead of an annual one and that the Diocesan Council provide to the 119th Convention the procedure for accomplishing such.)

RESOLVED, that this 118th Convention of the Diocese of Newark requests that the Diocesan Council explore and research alternative options for our Diocesan Convention and report these to the 119th Convention.

The Rev. Geoffrey Curtiss,
All Saints' Church, Hoboken

SUPPORTING INFORMATION

Increasingly the time and energy as well as the financial limitations restricts the Diocese from reflecting in longer terms and with better strategic planning. The business of the Diocese would be much more effective moving toward the pattern of our National Church in having Convention's work spread over a greater period of time. By adopting budgets and electing persons for three years periods it will stabilize the leadership and give greater time to exercise the priorities of the Diocese.

(Substitute RESOLVED adopted; substitute underlined.)

RESOLUTION XIX

IN SUPPORT OF THE ANGLICAN ENCOUNTER

RESOLVED, that this 118th Convention of the Diocese of Newark affirms the Anglican Encounter, an event taking place in Bahia, Brazil, in March 1992. As one expression of the "Ecumenical Decade: Churches in Solidarity With Women", the Encounter will bring together men and women from throughout the Anglican Communion and the Ecumenical Community to explore issues of justice and peace, family planning and health, poverty and hunger in a perspective of hope and faith.

Commission on Woman's Issues and Ministries

SUPPORTING INFORMATION

The Ecumenical Decade was created by the World Council of Churches and affirmed by this diocese. Representatives from the Anglican Church in Canada, Brazil, the West Indies, Central America and the United States have been involved in the planning of the Encounter for almost two years. Attendance is anticipated to be in the thousands and will include ecumenical visitors as well as Anglicans from all parts of the Communion.

Representatives of the Commission on Women's Issues and Ministries, the Episcopal Church Women, the Ecumenical and Interfaith Commission and the Episcopal Women's Caucus who are planning to attend look to the diocesan family for its support through prayer and financial assistance.

(Adopted - Consent Calendar)

RESOLUTION XX

COMMISSION ON MINISTRY MORATORIUM

RESOLVED, that we the clergy and lay delegates of this 118th Convention of the Diocese of Newark respectfully request the Rt. Rev. John S. Spong to declare a moratorium on the acceptance of Aspirants as Postulants in this diocese for the period of July 1, 1992, through June 30, 1993; and be it further

RESOLVED, that the Commission on Ministry be charged to explore ways in which Lay and Ordained ministry may be seen as equally valid levels of ministry.

The Rev. F. P. Boswell, Jr.
St. James' Church, Upper Montclair

SUPPORTING INFORMATION

There is an evident lack of understanding regarding Lay Ministry and appreciation of the same by both clergy and lay folk in this diocese. It is the responsibility of the leadership of this diocese to begin to examine what they contribute to the denigration of Lay Ministry.

This resolution will declare to ourselves and the rest of the Diocese of Newark that Lay Ministry is perceived as something less than Ordained Ministry and will call on each individual seeking Postulancy to examine more closely whether they have been called to Lay or Ordained Ministry. Such a moratorium will provide the COM of this diocese time and energy to provide leadership to raise up Lay Ministry.

(Defeated)

RESOLUTION XXISTATEMENT OF REGRET

(RESOLVED, that this 118th Convention of the Diocese of Newark regrets the pain caused to our Roman Catholic sisters and brothers by the statement in the Report of the Task Force on Episcopal Identity "that the Roman Catholic position with regard to women is so insulting, so retrograde that we can respond only by saying that women should, for the sake of their own humanity, leave that communion,"; and be it further)

RESOLVED, that this Convention affirms that each Church in the Christian family has its own positive and unique role to play in bringing people to Christ.

The Rev. Gaylord Hitchcock, Grace, Westwood
 The Rev. George Kyle, Holy Communion, Norwood
 The Rev. Brian Laffler, St. Anthony's, Hackensack
 The Rev. Robert Bruschi, St. Luke's, Phillipsburg
 The Rev. Caroline Bruschi
 The Rev. Alfred Salt, All Saints', Millington
 Mr. Michael Rehill, Grace, Westwood
 Mr. John Dowdie, Grace, Westwood
 Mrs. Robin Hollis, St. Anthony's, Hackensack

SUPPORTING INFORMATION

The passage in question caused major damage to the relationship between our two churches, and much pain and embarrassment to Episcopalians and Roman Catholics throughout our diocese and beyond. A statement of regret is appropriate.

(Adopted as amended - words in parentheses were deleted.)

RESOLUTIONS ON THE BISHOP'S ADDRESS

- 1) RESOLVED, that this 118th Convention of the Diocese of Newark supports the appeal for humanitarian aid from the United States of America to the nations of the former Soviet Union to assist in alleviation of poverty and hunger and thus to deter the possible political upheavals that may emanate from such a situation.
- 2) RESOLVED, that this 118th Convention of the Diocese of Newark calls on the government to redirect financial and human resources previously allocated to military efforts for the betterment of human and environmental conditions in our nation; eg: adequate health care, affordable housing, job training and opportunities, thereby providing a floor of decency for the poor in our land.
- 3) RESOLVED, that this 118th Convention of the Diocese of Newark recognizes the contributions of the Rt. Rev. Jack M. McKelvey during his first year as Suffragan Bishop of the Diocese of Newark and to acknowledge the core staff of this Diocese for an outstanding year of service.
- 4) RESOLVED, that this 118th Convention of the Diocese of Newark endorses and supports the Bishop's establishment of a Task Force on Children and Teenagers, to study and address the problems of this segment of our population; eg: physical abuse, sexual molestation, alcoholism, drug use, suicide, incest, sexual activity and the virtual absence of meaningful values, and further, to endorse sound Christian family life as a basic tool to help ameliorate these problems, with this Task Force to report at our next Convention.
- 5) RESOLVED, that this 118th Convention of the Diocese of Newark commends the Diocese on the progress made in implementing the 50/50 giving system and calls upon all congregations to make stewardship a top priority by creating a parochial stewardship committee charged with planning and implementing a year-round program of stewardship.
- 6) RESOLVED, that this 118th Convention of the Diocese of Newark acknowledges with thanks the establishment of a Task Force by Bishop McKelvey to consider the issue of a Camp and/or Conference Center for the Diocese of Newark and asks this Task Force to report with recommendations to the 119th Convention of this Diocese next year.
- 7) RESOLVED, that this 118th Convention of the Diocese of Newark challenges our government to restore funding for sex education programs, family planning and birth control technology both nationally and in underprivileged countries that request assistance in these areas.
- 8) RESOLVED, that this 118th Convention of the Diocese of Newark urges the government to use the vehicle that education provides for the improvement of life, remembering that quality education in urban centers is a prerequisite for addressing hopelessness which darkens the future of our youth; to examine all aspects of our educational system including creative use of facilities, length of school days and school year; and, that copies of this Resolution, along with our willingness to support costs incurred in this effort, be sent to the governmental leaders in the State of New Jersey: the Governor, the leader of the Senate and the Speaker of the House and to the State Board of Education.

9) RESOLVED, that this 118th Convention of the Diocese of Newark recognizes and confirms that adult education is a critical need in the life of our churches and that adequate and appropriate time on Sunday mornings be set aside for this ministry, and the clergy to participate actively in the process of teaching and in the training of Church School teachers.

10) RESOLVED, that this 118th Convention of the Diocese of Newark commends our Diocesan Bishop, the Rt. Rev. John S. Spong, on his leadership in our Diocese and further, on his election as a Quatracentenary Fellow of Cambridge University, England, and that we salute this opportunity to share his teaching abilities with the wider Church whilst on sabbatical leave.

ACTS/VIM 1991 Report

In 1991, the ACTS/VIM Board received and considered proposals amounting to \$291,010.95, and granted \$176,000. Despite the creation of the Ward J. Herbert fund, we are still receiving some building and construction grant requests. I believe this is due to the high cost of construction today. We have seen a trend to funding proposals primarily for congregational and community revitalization and enrichment.

I would like to draw your attention to the fact that we are receiving fewer grant proposals during our December funding period. I believe this may be due in part to the re-starting of parish planning and activities in the September time frame. By the time parishes formulate grant requests and they are processed, they miss the December funding period, arriving for the June funding period. Parishes may want to consider developing ideas early in the calendar year, and then submitting them in the summer months for funding consideration during the Board's fall session.

The board continues to be excited and enriched by the vast array of creative ministries that exist or are being created in this diocese. We would encourage congregations to be creative and innovative in new developing initiatives for parish revitalization. We also ask that you bring these ideas to the ACTS/VIM Board for financial consideration.

The following tables reflect the grants made in 1991 and affirmed by Diocesan Council.

June Granting Period:

<i>Number</i>	<i>Request/Requestor</i>	<i>Granted</i>
AV-91-1	Parish Missioner Christ Church, Hackensack	15,000
AV-91-2	Children's Corner Nursery School St. Gregory's, Panippany	20,000
AV-91-3	Parish Administrator Program Church of the Good Shepherd, Wanage & St. Thomas, Vernon	8,000
AV-91-4	New Handicapped Bathrooms St. David's, Kinnelon	5,000
AV-91-5	Building Project-Phase 2 Church of the Messiah, Chester	5,000
AV-91-6	Rector Salary Subsidy Christ Church, Belleville	7,500
AV-91-9	Outreach Program The OASIS Diocese of Newark	18,000
AV-91-10	Downtown Newark Youth Outreach Program House of Prayer & Trinity Cathedral, Newark	3,500
AV-91-11	Chinese Ministry St. Paul's, North Arlington	15,000
AV-91-12	"Future Stars" & "Feed My Sheep" Programs Trinity Cathedral, Newark	5,000

December Granting Period:

<i>Number</i>	<i>Request/Requestor</i>	<i>Granted</i>
AV-91-13	Manahan Village-Social Wellness Program St. Peter's, Morristown	20,000
AV-91-14	Philippine Outreach Ministry Grace Van Vorst, Jersey City	7,000
AV-91-15	Hilledale House Senior Food Program Diocese of Newark	7,000
AV-91-16	Building Project-Phase 2 Church of the Messiah, Chester	40,000

Respectfully submitted,

Michel Bekt

Michel Bekt, Chair

**Bishop Anand Resource Center
Annual Report to Convention**

The Bishop Anand Resource Center is a multi-media special library that contains materials to assist parishes and individuals in all levels of Christian Education and programs ministries. The Center also contains materials appropriate for clergy continuing education and professional development.

The major accomplishments for 1991 were:

- * Expanding a consulting service in Christian education for individual parish use through direct visitation by the Anand Center Director and members of the Christian Education Commission.
- * Updating the video lending library with current materials on church history, faith and sacraments, social and theological issues, children and youth programs. The library currently carries over 275 video programs.
- * Continuation of an Anand Center Internship to train lay people within the diocese in the use and operation of the center and to strengthen teaching skills in Christian education.
- * Participation of the Anand Center Director in programs sponsored by the Commission of Christian Education particularly in development of ACES workshops and the Journey in Christian Living Conference.
- * Operating a user friendly resource center; providing better exchange of materials through personal consultation, individual visitation and verbal requests taken over phone and exchange by mail service.
- * Continuing education of the Anand Center Director in areas of faith development, adult, adolescent and children's Christian education programming and curricula.
- * Updating the audio cassette library on recordings of New Dimension lectures, Science/Theology lectures and the Bishops' addresses to National and local gatherings. Providing a recording and purchase exchange of audio materials.

Virginia E. Maiella
Director - BARC

Commission of Christian Education

Annual Report to Convention

During 1991, the Commission of Christian Education presented two ACES (Association of Christian Educators) events, two Teacher Training Workshops, and hosted the Journey in Christian Living Conference.

Our First ACES event focused on baptism with an aim at the identification and instruction of adolescent ministries; the second event sought to strengthen Christian education programs in the parish through a variety of media and resources better equipping the materials already in use. The two Teacher Training Workshops were set up in early fall on consecutive Saturdays at separate locations. It is our intentional desire to present programs within a reasonable commuting distance of lay and clergy attendants seeking support and training in the challenging field of Christian education. These programs offer built-in space to exchange ideas and personal experiences helping to strengthen individual and corporate faith development.

The Journey in Christian Living Conference was a successful highlight to the 1990-91 academic year. Dr. John H. Westerhoff III presented inspirational lectures on the conference's theme title, "One Body, One Spirit, One Baptism." Held in late June at Drew University, Madison, the conference offered participants opportunities to explore their baptismal vows through a variety of arts, education and worship. Guest workshop leaders included: Marjorie Zoet Bankson, Karen Lindley, Lyn Headley Moore, Robert Corin Morris, Gretchen Wolff Pritchard and J. Bruce Stewart.

**Virginia E. Mafella
Chair 1992**

**COMPANION DIOCESE RELATIONSHIP
Committee Report - January, 1992**

One of the primary reasons persons are fleeing from Hong Kong at a rate of 1,300 persons per week is the anticipation of eroded civil liberties under Communist rule. Freedom of religion in post-1997 Hong Kong ostensibly is protected by the provisions of the Basic Law that will govern Hong Kong after 1997. In reality, however, there are great weaknesses in this Law that Chinese Communists can use to undermine Hong Kong's religions. Furthermore, there are three critical issues that negatively can impact Hong Kong's religious freedom and consequently must be considered for their potential ramifications by religious institutions before 1997.

The first of these issues is that atheism continues to be the official ideology of the Communist Party and Chinese Government. Although China's Constitution protects the right of a person to be a believer or non-believer and forbids discrimination in either case, Party-issued documents such as, "The Basic Viewpoint and Policy on the Religious Question during Our Country's Socialist Period," commonly known as "Document 19," unquestionably call for the continued promulgation of atheism and the ultimate end to religion. A constant challenge, therefore, will be made to Hong Kong's religions by China's official position that religion exists only as a manifestation of temporary shortcomings in socialist society not yet conquered by China, and that these shortcomings eventually will be eradicated, allowing the ultimate demise of all religions finally to be achieved.

A second concern is that the Christian religions in Hong Kong, especially the Anglican Church, will be vulnerable to Communist attack because of their association with colonialism and with their historic missionary thrust into China. The missionary ministry of the 1800s and first half of the twentieth century, much of which had roots in Hong Kong, still is denounced by Chinese Communists as collective acts of hostile imperialism.

Finally, the third issue is that religions in Hong Kong are organized institutions with overseas associations and contacts. Hong Kong's religious institutions have the potential to evolve into a threatening anti-Communist political force on social issues, especially on the matter of human rights. This capability could have the power to provoke further international pressures for Communist reform. These three issues, Communist adherence to atheism, the Communist historic view of Christian religions as colonial and imperialistic, and the power of organized religion to cause antagonism to the ruling regime, engender skepticism that the Chinese Communists will have much interest in allowing religion to prosper in Hong Kong after 1997.

Currently, there is a crackdown taking place on Christian activities in China. This is partly because Beijing believes Western influences are trying to subvert Communist Party authority through "peaceful evolution." Christianity is now especially threatening to the Communist Party because of the role the Christian Church played in the overthrow of Communism in Poland, Romania, and other European countries.

(Continued on reverse side)

Chinese authorities are hunting for bishops, pastors, evangelists, and worshipers it considers unauthorized, or in other words, not under direct Government control. Harassments and many arrests have been made. The following is just one case in point.

The Damazhan House Church in Guangzhou, whose internationally-known Chinese pastor is Samuel Lamb Xian gao, is threatened with closure. Li Jiayao, a self-proclaimed evangelist who use to attend the church, was arrested in Guangzhou in 1991. In September, 1990, the Damazhan House Church was raided by police and religious officials. Lamb was interrogated for more than twenty-one hours. He was accused of spying for foreigners, as well as of negligence in not registering with the Guangzhou Three-Self Patriotic Movement (GTSPM). The officials took possession of the church directory to locate members. Parishioners were warned not to attend Damazhan and their employers were told not to give them bonuses. The first floor of the church now is occupied by public security officers and in December, 1991, officials of the GTSPM went to "educate the stubborn pastor."

The Government is particularly antagonistic toward religious persons or groups with ties to overseas Christian organizations which China considers threatening to its sovereignty. The Diocese of Newark's October 1991 delegation to Hong Kong had first-hand experience with China's crackdown on religion. The passport photograph of one of the priests of the delegation was taken wearing a clerical collar. Consequently, visas into China for every member of the group were denied, whether clerical or lay person.

In 1997, Hong Kong will become part of mainland China. What transpires in China will have increasing impact on Hong Kong and its Anglican Church. For this reason, The Companion Diocese Committee is presenting to the January, 1992, Diocesan Convention, the following resolution:

CHINA, HONG KONG, MACAO RESOLUTION

WHEREAS the Episcopal Diocese of Newark has been actively concerned with the well-being of other provinces and dioceses of the worldwide Anglican Communion for many years, and

WHEREAS we have both sent and received delegations to and from Hong Kong and Macao in testimony to our concern for the wider church, and have seen the distress of Churches in Communist Chinese society, and

WHEREAS Hong Kong and Macao are due to be annexed to Communist China in 1997 and 1999, respectively, therefore

BE IT RESOLVED that this 118th Convention of the Episcopal Diocese of Newark establish a Task Force of five members to monitor ecclesio-political developments in Communist China, and in Hong Kong and Macao in particular, and

BE IT FURTHER RESOLVED that this Task Force report such developments through the diocesan newspaper, "The Voice," and to the annual diocesan conventions through 1999.

DIOCESAN COUNCIL

The Diocesan Council met during the months of March, April, May, June, September, October, November 1991 and January 1992 to carry out its responsibilities. Several important decisions and resolutions were passed during the year in addition to the Council's regular business.

In March, the Council authorized the Trustees of the Episcopal Fund and Diocesan Properties of the Diocese of Newark to invest a portion of the proceeds of the settlements of the foreclosure litigation pertaining to the Moore Property for suitable housing for the Suffragan Bishop.

At the March meeting two resolutions were passed regarding Church of the Ascension, Jersey City which (1) rescinded a previous resolution preventing the Council from entering into dialogue with Ascension and (2) authorized the Steering Committee, in consultation with the Bishop, to appoint a committee of the Council to review the materials submitted by Ascension on the kind of church they wanted built and how they would pay for the costs of operations afterwards, and make recommendations to the Council for action by the May meeting.

A resolution requesting the by-laws of all the convocations was requested so a set convocation by-laws could be established and serve as a model and define the role and purpose of convocations.

In April the relocation committee headed by Bill Heick reported that they were trying to keep the diocesan office in Newark and were keeping in close contact with the New Jersey Council of Performing Arts.

At its May meeting a review of the 1990-1991 Diocesan Staffs goals were evaluated. The Council also approved the 1992 Convention to be held at the Sheraton Crossroads Hotel in Mahwah since they agreed to hold the 1991 prices of rooms, food and services in 1992.

In regards to the Church of the Ascension, Jersey City, after a very lengthy discussion regarding the Steering Committee report, a resolution was passed stating that the funds for building the church would be continued to be held in trust by the Trustees of the Diocese of Newark for an additional year, during which time Bishop McKelvey and appointees of his choice would meet with representative from Church of Ascension to determine quantitative goals so that a long term decision could be made.

In June, the Council concurred with the recommendation of the Bishop and Standing Committee to reclassify St. Stephen's, Jersey City, as an aided parish upon their request.

A resolution was passed that information on congregational pledges and payments will be reported in the VOICE giving the percentage pledged, percentage paid and the dollar amount.

The recommendations of the ACTs/VIM, Ward J. Herbert Fund, the Episcopal Capital Loan Fund and Diocesan Outreach Committee were adopted.

The Relocation Committee reported that a potential site for diocesan headquarters had been found and further negotiations would continue.

Bishop McKelvey reported that a meeting had been held between members of Ascension Church, Jersey City and representatives from the Council but no responses had been received back from Ascension regarding the goals suggested at that meeting.

In September the Council concurred with the recommendation of the Bishop and the Standing Committee to reclassify St. Mary's, Belvidere, as an aided parish upon their request.

The Relocation Committee reported that the Arts Center now indicated they were not interested in the building at 24 Rector Street but only the parking lot. Communication was ongoing with them.

It was reported that Ascension, Jersey City, was unwilling to accept the goals proposed by Bishop McKelvey and members of the Council.

By October the status of the relocation of Diocesan Headquarters was still up in the air. A written offer was made to First Fidelity Bank for their building but no response had been received and there was no new information from the Arts Council regarding the diocesan building.

The Rev. Ann Kersting West reviewed the camp program for the Council and urged the Council to examine its commitment to the camping program.

The Steering Committee recommended that the Food For Friends Program and the Hunger Commission both become a part of the Department of Program and maintain their individual structures and have the monies from the inactive Episcopal Community Services distributed to both as decided by the Department of Program.

Mr. Rehill announced he had been asked to provide a Chancellor's Opinion on the implementation of the procedures outlined in Canon 9 which will be raised at the 1992 Convention.

In November Bishop McKelvey reported the resignation of the Rev. Anne West as Youth Minister for the Diocese. Brad Moor was hired as an interim coordinator for the WOODY program and the Camp Board was undertaking a study as to the direction it should take.

It was reported that the purchase of 24 Rector Street by the Arts Council still remained a possibility and negotiations with First Fidelity were ongoing.

In December the recommendations of the Ward Herbert Fund and ACTS/VIM were adopted.

In regards to the status of relocation there were no new developments but negotiations remained ongoing.

The Task Force Reports on Episcopal Identity, The Church and the Elderly and Clergy Ethics were all presented at the December meeting.

It should be noted that the Council also serves as the governing body of several housing projects. They are the Hillsdale Senior Housing Corp., the Rutherford Senior Housing Corp., The Episcopal Community Development, Inc., The Jersey City Episcopal Housing Corp. and the Essex County Episcopal Housing Corp. The Council elects the board members at each annual meeting and revises by-laws of these corporations as necessary. Ms. Carla Lerman, the Director of the Episcopal Community Development, had been a guest at Council to advise and update us on several housing projects in Newark especially the St. James Square Project.

As you can see the Council's work is ongoing and the members are dedicated to carry out the government of the Diocese in a very responsible way.

Respectfully submitted,

The Reverend Beverly J. Huck
Vice President Diocesan Council

EPISCOPAL CHURCH WOMEN

"Issues and Action", a theme used by the Council of Churches is indeed integrated into the works of Episcopal Church Women. We have been involved as individuals and as an organization in addressing many of the ills surrounding us. We continue to recognize and hold up for scrutiny the concerns and social justice issues that must be addressed. Throughout this year, there have been efforts made to uplift and begin to improve such things as the environment and to make a difference for those in poverty, especially women and children and by no means least continue our efforts against racism.

The United Thank Offering begins our year with the fall-winter ingathering at Diocesan Convention. Taken to the Triennial Meeting of the Women in Phoenix was our offering of \$27,770.66, representing some 4600 people from ninety churches. We continue to provide for all an opportunity to understand the thanks and giving that is involved in this ministry. During the Triennial Meeting, the delegates voted a grant for St. Paul's Community Services in Paterson, which amounted to \$35,000 for expansion of their outreach program. Additionally, a grant was voted for a van for the handicapped in a program at Trinity Church, Bayonne, to be distributed from monies received at the end of December, 1991. One hundred and thirty-two grants were awarded in the amount of \$3,052,922.44 thru June, 1991.

We continue our "Today's Woman" series with the second program occurring this fall. Our keynote speaker was Dr. Gwendolyn Goldsby Grant and the theme was "Writing Our Own Life Stories". An early spring Quiet Day gave us a spiritual look at the environment and regional meetings continued to address varied social justice issues. Members of the board involved in Triennial are carrying the message of that meeting to the individual parish groups, as a part of new emphasis on sharing with more women of the church.

It was our pleasure to welcome Linda McKelvey as an honorary member of the Diocesan Episcopal Church Women Board. In addition, we led a drive and contributed toward the crozier for our Suffragan Bishop, The Rt. Rev. Jack M. McKelvey.

While budget constraints have forced some new approaches to handling finances, we are continuing scholarships. Two \$400.00 Mary Rankin Scholarships were awarded and \$250.00 was given to St. Augustine College from the Plaskett Memorial. \$720.00 was received and transferred to the Eagle's Nest Camperships.

Four delegates represented us at the Triennial Meeting of the Women and three attended the Province II ECW annual meeting. The Episcopal Urban Caucus at Camden, NJ, and the Bishop Lyman Ogilby Advocacy Conference in Washington, DC, as well as the New Jersey Council of Churches "Impact" meeting in Trenton had representatives from the ECW.

North Porch continues as a very significant outreach program, strong in Paterson and Newark. We are being asked to support increasingly to emergencies and have responded by opening an extra day each week at Newark and are studying the feasibility of more hours in Paterson.

As our budget reflects, contributions go to national church organizations and ecumenical connections. Our special missionary project for this year is the Domestic and Sexual Abuse Shelter in the Diocese of South Dakota for aiding the Rosebud Tribe. It is known as Waawanyanka Opi (Watchful Home Shelter).

So we continue. Some parish ECW's have been reactivated. We also work to support and serve all women with programs. Planned for spring is Women in Vision - a spiritually based training opportunity and in the future more of the Today's Women series.

I am pleased to report we continue to move forward into the future.

Marie T. Obermann
President

DEPARTMENT OF MISSIONS

This 1991 report of the Department of Missions begins with a Mission Statement for the Departments' work. It is: "The Department of Missions is the accountable agency of the Diocese of Newark, responsible to the Bishop and Diocesan Convention, for general jurisdiction in all financial and secular interests pertaining to the mission congregations, special ministries and other congregations as shall be assigned to it in the seven northern counties of New Jersey (plus the town of Summit). In this capacity, the Department of Missions will initiate and insure a continuing Episcopal Church presence within these communities by analyzing pastoral needs and opportunities, planning and reviewing programs to meet these needs and allocating available resources."

In order to fulfill this statement of purpose, the Department of Missions affirms the following principles as means by which specific strategies for action can be formed. The principles are:

1. The DOM creates and sustains new congregations/ministries in areas of population growth and for groups focused around certain particular concerns, assists in correcting problem areas in existing congregations/ministries under the DOM supervision and, when necessary, discontinues congregations/ministries. The DOM employs a variety of strategies in order to accomplish its goals and objectives. Such strategies may range from a "holding" pattern for a congregation to use of an alternative model of ministry.
2. Congregations/ministries under the DOM supervision are encouraged and expected to be responsible for their corporate life. To foster autonomy the DOM requires each congregation/ministry to have a purpose statement and a long-range plan of three to five years.
3. The DOM recognizes that successful long-range strategy depends on clergy leadership. The DOM is committed to helping congregations/ministries recruit clergy with qualifications that assist the overall strategy and who will commit to a long tenure. The DOM recognizes that these ministries often call for significant compensation to attract qualified clergy.
4. The DOM works from a long-range Plan. The DOM evaluates its work annually and sets priorities for the next year based upon its evaluation.
5. The DOM is integrally related to the diocesan structure through its staffing, broad-based membership and funding. The DOM seeks to align its priorities with those of the diocese and looks to the Diocesan Convention to provide adequate financial support of the DOM priorities.
6. In an effort to foster communications and understanding the DOM holds an annual meeting that brings together the DOM and the leadership of the congregations/ministries under the DOM supervision.

Highlights for 1991 included an all-day fall meeting of the Department of consider every mission congregation and ministry under its charge, the revival of an Annual Meeting with dinner at the Cathedral House to which eighty-seven people were in attendance; the change in word and image from "subsidy" to "mission investment" to describe the DOM's role as it relates to congregations and ministries, the establishment of a working Executive Committee and a DOM structure to more adequately accomplish the tasks of the department, the welcoming of newly-elected and consecrated Bishop McKelvey as the Vice President of the Department of Missions.

New Mission Work

- *Chester/Long Valley, Messiah: Ground breaking for a new church and additional buildings for their congregation.
- *Establishment of a Board for Chinese Ministry with the Rev. Philip Wong serving as Minister to the Chinese people. This formal oversight of the Vestry, Wardens and Rector of St. Paul's, North Arlington was ended with thanks for their vision and work.
- *Near completion of work started for the renovation and conversion of Resurrection House School 18 across the street from Incarnation, Jersey City.
- *Refocusing of St. Barnabas AIDS Resource Center Ministry with St. Barnabas Mission with the calling of the Rev. Elizabeth Kaeton.

Mission Work Concluded

- *Jersey City: St. John's Mission was formally closed with a service of Thanksgiving for ministry accomplished on Sunday, December 8, 1991.
- *Jersey City: The Bergen Hill ministry was officially closed.

Missions Considering Parish Status

- *East Rutherford: Resurrection and St. Paul's Church, Wood-Ridge
- *Irvington: Trinity with St. Andrew's, Newark
- *East Orange: St. Agnes with St. Paul's, East Orange

Clergy Changes

- *Newark: St. Barnabas, The Rev. Elizabeth Kaeton, Vicar and Executive Director of the St. Barnabas Aids Resource Center (SBARC).
- *Newark: St. Andrew's, The Rev. William Beckles, Vicar and Priest-in-Charge of Trinity Church, Irvington.



**A Mission and Ministry of the Episcopal
Diocese of Newark with gay and lesbian
people, our family and friends**

ANNUAL REPORT 1991

I. Commentary

Program

For The Oasis, 1991 was a year of learning through experimentation and building on successes. During the mission's first program year, August 1990 through June 1991, an array of functions were sponsored by the mission. Among them were support groups, educational seminars, social events, and worship services. These were met with varying degrees of support and interest. With the commencement of our 91-92 program year in July, we began to pursue a plan which built upon the strengths of the prior year. Specifically, this has meant focusing greater attention on worship and fellowship by offering more of such opportunities. So far, it seems, that strategy has served us well, given the enthusiastic response to it. Participation in our programs is continuing to solidify and increase as members become more involved and new-comers continue to visit and join.

Finances and Development

1991 was also the year that the on-going development needs of the mission began to be addressed according to a planned strategy. Individual memberships were solicited throughout the year and a church sponsorship campaign was inaugurated and pursued in two stages (spring and fall). A number of grant proposals were also submitted to various funding agencies.

Nonetheless, even with this multi-faceted approach to fund-raising, the mission coped with persistent financial distress throughout most of the period. Income simply did not cover basic expenses at various times, resulting in several cash-flow crises. The mission arrived at the end of the year "in the black" (barely) only by cutting certain important budget items altogether and making a special year-end appeal for Christmas donations.

This on-going financial instability was due to a number of factors in 1991. First of all, the Department of Missions of the Diocese of Newark was simply unable to fund the mission at the level anticipated. That circumstance, coupled with the need to pay off \$5,000.00 in expenses held over from the previous year, placed The Oasis in a precarious financial position early in 1991. The situation then deteriorated further due to the mixed response first-time grant proposals typically must expect. Finally, these factors combined to force a cut in the very expenses aimed at producing growth, particularly publicity.

-2-

Organization

Still, despite the difficulties outlined above, the leadership of The Oasis was able to make progress not only in the area of its actual program offerings but also with regard to developing its internal structure and leadership. Most notably, the Board of Directors approved a change in its own selection process in order to stay in concert with the mission's broadening constituencies. A change in by-laws now allows for the majority of the Board to be elected by Church Sponsors and individual members.

The Board also formed several working groups (or committees) which are open to all interested persons. These groups not only help to carry on the ministry more effectively; just as importantly, they enlarge the compass of leadership opportunity. In the same vein, a Church Sponsors Council was formed to strengthen the partnership between congregations and The Oasis. It is expected that formation of the council will broaden the understanding that our mission is designed to assist congregational growth - not compete with it.

Conclusion: The Year Ahead

The Oasis unquestionably holds great potential for success in 1992 and beyond. The experiences of 1991 have shown that the organization can grow and minister effectively to many. Certainly, there is no paucity of persons desiring to partake of and participate in this ministry of reconciliation.

The availability of financial resources, however, has arisen as a critical issue in our long-range mission planning. Quite simply, The Oasis must attain some stability in its funding patterns if it is to continue the unique ministry it offers. Without that stability, growth cannot be sustained and will, eventually, be reversed.

To the extent, though, that the diocese and its congregations choose to support The Oasis in its diocesan-wide mission, it can fulfill its calling which is unique to the entire Episcopal Church. It can be a place where those unwelcome or ignored elsewhere come to be refreshed and renewed for the always unpredictable journey that is Christian living. For many, that has been the experience of '91; may it be so for many more in '92. The people of The Oasis are grateful for the support received thus far and look forward to an even stronger partnership for mission in '92.

For Further Information

Persons desiring further information about membership, sponsorship, or current programs are welcome to contact the Missioner at The Oasis office. Copies of the 1991 Treasurer's Report are also available upon request.

Leadership

Officers: Kathie Ragsdale, President Rudy Knicker, Chairman of the Board William Lorentz, Treasurer Ulysses Dietz, Secretary Michel Belt - Chair of Administration Committee Lyn Heasley-Moore - Chair of Program Committee Gerie Jeter - Chair of Planning and Review Committee

Chaplains: The Rev. Diana Clark, The Rev. Jack Croneberger, The Rev. Edward M. Hasse, III, The Rev. Bernard Healy, Amy Lawrence, The Rev. Tracey Lind, The Rev. Karen Murphey, Mark Polo, The Rev. Barry Stopfel.

Conveners: Michel Belt - Grace Church, Madison John Glah - Christ Church, Hackensack Donald J. Peck, All Saints Church - Hoboken David Whitney - Trinity Cathedral, Newark Marcy Yelsley - Christ Church, Ridgewood

Missioner & Executive Director: The Rev. David L. Norgard

SCIENCE AND THEOLOGY REPORT

1991

The Science and Theology Committee had a very active year. Highlighting the year's events were two John Hines lectures. The first Hines lecture was given by Dr. James Hansen on Global Warming. Dr. Hansen is the Director of the NASA Center for Atmospheric studies in New York and spoke about the morality of environmental pollution and the problem of warming. The second John Hines Lecture dealt with Personhood: Perspectives on Abortion and Brain Death and was delivered by two distinguished ethicists, Mr Paul Mitchell an attorney who represented Karen Ann Quinlan and is currently Chairman of the New Jersey Bioethics Commission, and Dr. Kathleen Nolan who is a visiting associate at the Hastings Center for Medical ethics and has published widely in the field. The second lecture was given in early December and places the committee back on the winter track for this distinguished series. The committee has enlarged its membership and deals with timely scientific/religious discussion at its monthly meetings. Topics have varied from Medicine in China to Paleobiology. The aim of the committee in 1992 is to clarify and assert positions on various issues confronting the Christian church in the 90's. The committee hopes to accomplish a number of goals, first is to issue a number of white papers dealing with issues of contemporary science as it relates to church matters, second is to bring science and theology to the congregations of the diocese of Newark.

The Report of the Standing Committee - 1991

This report of the actions and concerns of the Standing Committee in the year 1991 is my valedictory following eight years of membership. During those years, our energies were focused with great intensity on issues related to the Church of the Ascension, Jersey City, and on the ordination of some homosexual persons. As with other interesting forms of life, the Standing Committee experienced a measure of evolution. Whereas once it was merely a quietly efficient rubber stamp for the approval of mortgages, sales, leases and episcopal elections, it became an electrically charged center of spiritual and political leadership. Being elected to a seat in 1992 means more than it did in 1982.

In 1991, the Committee heard continuing reports from Bishop Righter concerning Trinity Cathedral on subjects including the Cathedral's relationship to the Diocese, its internal management, and its process for calling a new Dean. It also heard reports from one of its subcommittees on the question of the relocation of diocesan offices.

It bade farewell to Judge Ward Herbert whose 16 years of wise counsel were reflected upon with great gratitude, welcomed Michael Rehill as the new Chancellor, and the Rev. Jack M. McKeivey as our new Suffragan Bishop.

The Committee received requests for reclassification under Canon 9 from several parishes. Among them were St. Paul's, Wood-Ridge; Christ Church, Belleville; The Church of the Atonement, Fair Lawn; Trinity Church, Irvington; St. Stephen's, Jersey City; and St. Mary's, Belvidere.

It recommended to Bishop Spong for ordination to the priesthood the Rev. Mary Ruth Stone, the Rev. Ashley Neal, and the Rev. Barry Stopfel; for reception into the priesthood, the Rev. Dennis G. Jarry (from the Church of Rome); for ordination to the diaconate, Mr. Luke Nelson; for candidacy, Ms. Carol Burnside. It unanimously approved an appropriate finding in response to the renunciation of the ministry of the Episcopal Church by the Rev. J. Robert Williams.

From time to time, the Standing Committee received letters of dissociation from other bishops and Standing Committees in relation to the ordination to the priesthood of the Rev. Barry Stopfel. These letters bear clear witness to the continuing polarization within the Episcopal Church over issues associated with the ordination of gay and lesbian persons, and they serve to remind us of the Church's vocation to be a healer in a broken world.

The Committee approved a plan for shared ministry at All Saints', Bergenfield, and St. Luke's, Haworth, under the leadership of the Rev. Alexander MacDonell.

The Rev. Joseph D. Herring
President

STANDING COMMITTEE

There were ten regular meetings of the Standing Committee in 1991.

January 9

It was moved and carried to accept as presented the minutes of the meeting of December 12, 1990.

It was moved and carried to accept as presented by Bishop Spong the request of St. Paul's Church, Wood-Ridge to become an Incorporated Mission.

It was moved and carried to accept the resignation from Standing Committee of the Rev. Jack M. McKelvey.

It was moved and carried to cast one ballot for the election of Mr. Thomas Mack and Mr. Al Jones to the board of the Diocesan Investment Trust. The Rev. Alexander MacDonell was elected by majority vote to fill the vacancy on the DIT board in the priest order.

It was moved and carried to consent to the election and consecration of the Rev. Jack M. McKelvey as Suffragan Bishop of the Diocese of Newark.

February 6

It was moved and carried to unanimously accept the recommendation of the nominating committee that The Rev. Joseph Herring be president and Mrs. Christina Hembree be secretary of The Standing Committee for the year.

It was moved and carried to accept as presented the minutes of the meeting of January 9, 1991.

It was moved and carried that Standing Committee meetings will begin promptly at 12:35 p.m. and that 2:30 p.m. will be the regularly scheduled time of adjournment, with additional time being granted as required.

It was moved and carried to recommend Mary Ruth Stone to Bishop Spong for Ordination to the Priesthood.

It was moved and carried to consent to a rollover of mortgage by All Saints', Hoboken, subject to the final approval of the terms of contract by the Chancellor.

It was moved and carried to consent to a continuation for three years of a lease of space by Christ Church, Newton to Sussex County Educational Services Commission of Newton.

It was moved and carried to consent to the ordination and consecration of the Rev. Robert Gould Tharp as Bishop Coadjutor for the Diocese of East Tennessee.

It was moved and carried to consent to the lease of parking spaces to Ten Park Place Corporation by Trinity Cathedral, subject to the approval of the Chancellor to the final form of the agreement.

It was moved and carried to consent to a mortgage of \$200,000 by Epiphany Church, Allendale with Independence Bank, Ramsey, New Jersey, for building a parish hall.

It was moved and carried to accept the request of Christ Church, Belleville to become an Aided Parish and to so recommend to Diocesan Council for their action at their March meeting.

March 13

It was moved and carried to accept as presented the minutes of the meeting of February 6, 1991.

It was moved and, pending approval of the final contract by the Chancellor, carried to consent to an easement on the property of St. Peter's, Bogota by the Department of Missions to New Jersey Bell.

It was moved and carried to request that the finance office, working with other officers, committees and commissions of the Diocese of Newark, put into place a tracking mechanism to automatically signal when statistics indicate a slide in the strength of a parish, so that the change can be recognized and addressed in a timely way to forestall further decline.

It was moved and carried to consent to a lease of space by the Department of Missions, on behalf of Christ Church, Harrison, to The Study hall, a New Jersey Corporation, commencing June 1, 1989 and ending September 30, 1992.

It was moved and carried to consent to the ordination and consecration of the Rev. Canon Jerry A. Lamb as Bishop Coadjutor in the Diocese of Northern California.

It was moved and carried to recommend the plan worked out for purchasing housing for the Diocesan Suffragan Bishop, which calls for the Diocesan Investment Trust to provide funds for slightly less than half the purchase price on behalf of the diocese and the McKelvey's to amortize the remaining purchase price amount.

April 10

It was moved and carried to recommend Luke Nelson to the Bishop for acceptance as a Candidate toward Holy Orders. He would be eligible for ordination in six months time.

It was moved and carried to accept as presented the minutes of the meeting of March 13, 1991.

It was moved and carried to recommend Ashley Neal to the Bishop for Ordination to the Diaconate.

It was moved and carried that St. John's, Union City, be requested to submit the complete text of their financial audit for 1989. It was further moved and carried that the parish make available the complete books and records of the parish for year-end, 1990.

It was moved and carried to consent to the Ordination and Consecration of the Rev. Alfred C. Marble, Jr., as Bishop Coadjutor, Diocese of Mississippi.

May 8

It was moved and carried to accept, as corrected, the April 10, 1991 minutes.

It was moved and carried to indicate provisional consent for a guarantee of mortgage on behalf of St. James' Square Housing with MidLantic Bank, in an amount not to exceed \$674,000, contingent upon final approval by the sub-committee on encumbrance of property. It was further moved, seconded and carried that the Standing Committee requires, in this instance, that Diocesan Council also give its approval to the guarantee of mortgage on behalf of St. James' Square Housing before final Standing Committee guarantee is given.

It was moved and carried to consent to the sale of 299 Forest Drive South, Short Hills, by Christ Church, Short Hills, to offset costs of purchasing different housing for the new rector.

It was moved and carried to accept the recommendation of Bishop Spong to accept the request received from Church of the Atonement, Fair Lawn, for reclassification as an Aided Parish and to make such recommendation to Diocesan Council for action.

It was moved and carried to accept the recommendation of Bishop Spong to accept the request received from Trinity Church, Irvington, for reclassification as an Aided Parish, and to make such recommendation to Diocesan Council for action.

June 12

It was moved and carried that Bishop Spong accept the offer of the Quatercentenary Visiting Fellowship in England for April through June, 1992, and that he work out the details that would allow him to be away for that period of time.

It was moved and carried to accept as presented the minutes of the meeting of May 8, 1991.

It was moved, seconded, and carried, to recommend to accept the request by St. John the Divine, Hasbrouck Heights to become an Incorporated Mission, with a stipulation allowing them to use their capital assets for three years to pay a full time vicar. It was moved and carried that Standing Committee be polled over the summer for the consent, should St. John the Divine make such a request for Incorporated Mission status.

It was moved and carried to consent to the lease of the former church building of Church of the Atonement, Fair Lawn to the B-4 School, Inc. for \$12,000 a year; the lease to run for one year, with stipulation that Church of the Atonement be named in the lease as an additional insured party. Terms of the lease include an option to renew for an additional year at an increased lease cost of \$100 per month for the second year.

It was moved and carried to defer for one year any action toward reclassification under Canon 9 of Calvary Church, Bayonne, provided the church agrees in writing to not invade their capital for operating costs, and to work with the Diocesan leadership on future plans should the church

be structurally damaged. Motion also requests a meaningful attempt to come to full salary level for the rector and to develop acceptable accounting practices.

It was moved and carried to concur and recommend to Bishop Spong that he accept the request by St. Stephen's Church, Jersey City to become an Aided Parish.

It was moved and carried, with one abstention, to recommend the Rev. Barry Stopfel to Bishop Spong for ordination to the priesthood.

It was moved and carried to consent to accept the Rev. Dennis Jarry into the probationary period toward priesthood in the Episcopal communion as required under Title III, Canon 11, Section 3.

It was moved and carried to accept and present for consideration at General Convention a draft of a Resolution to amend Canon III.21.c to include biographical information in any petitions to consent to election of a bishop.

It was moved and carried to accept as presented the recap of the minutes of the meetings of the Standing Committee in 1990.

It was moved and carried to consent to the sale of 12 Berkeley Place, Montclair by St. Luke's Church, Montclair, to Walter K. Giles and Laura M. Giles, for \$310,000..

It was moved and carried to table a petition from Christ Church, Stanhope to enter into a mortgage to build a new church.

It was moved and carried to table a petition from Christ Church, Ridgewood to mortgage for a new rectory, until all paper work has been submitted.

September 11

It was moved, seconded, and following discussion, carried to allow St. Luke's, Phillipsburg to pay their rector a travel reimbursement amount that falls below the standard set by Diocese of Newark, with the stipulation that in one year the rector and vestry will re-examine that issue with the goal of meeting the required minimum.

It was moved, seconded, and following discussion, carried to consider giving consent to the Department of Missions to pursue loans for the expansion of Church of the Messiah, Chester, subject to seeing definitive agreements for such loans, spelling out the details of a mortgage arrangement versus a commercial loan.

It was moved and carried to accept as presented the minutes of the meeting of June 12, 1991.

It was moved, seconded, and following discussion, carried to ratify the consent, as given by a phone poll, to Christ Church, Ridgewood, to mortgage in the amount of \$192,500, for the purchase of 216 West Ridgewood Avenue, Ridgewood, to be used as a rectory.

It was moved and unanimously carried to elect the Rev. Elaine M. Kebba to fill the Standing Committee seat left vacant by the Rev. Jorge Gutierrez, until Diocesan Convention of 1992.

It was moved and carried to consent to the ordination to the Diaconate of Luke Richard Nelson.

It was moved and carried to accept the new Guidelines for Seeking Ordination in the Diocese of Newark, as developed over the summer, with one addition to Section III C, page 4 of the narrative section.

It was moved and carried to concur with Bishop Spong in recommending to Diocesan Council that St. Mary's, Belvidere be reclassified as an Aided Parish, as requested by the parish and rectors.

It was moved and carried to consent to the petition from St. Paul's Community Service of St. Paul's Church, Paterson, to mortgage in the amount of \$63,000, that property known as 456 Van Houten Street, Paterson, for the purpose of developing additional transitional housing for men.

October 9

It was moved and carried to accept as presented the minutes of the meeting of September 11, 1991.

It was moved and carried, with one abstention, to affirm the strategy of the Department of Missions to dissolve the parish of St. John's, Jersey City and to suspend their regular services until January, 1992. No rite of de-consecration to be performed at this time.

It was moved and carried to give Canonical consent to dissolve St. John's, Jersey City as a Mission Church, effective October 27, 1991.

It was moved and carried to consent to the lease of 7,956 square feet of the northernmost parking lot at St. John's Church, Jersey City to the Jersey City Health Care Corporation, from November 1, 1991, to December 31, 1993, for a monthly rental of \$900.

It was moved and carried to consent to the lease of the unimproved parking lot on the northeasterly portion of the land designated on the tax map as St. John's Church, Jersey City, to Youth Consultation Service by the Department of Missions from November 1, 1991 to December 31, 1993, for a monthly rental of \$350.

It was moved and carried to consent to the lease of space in the vicarage of St. John's Church, Jersey City to the Rev. Kenrick Lewis, for eleven months, beginning August 31, 1991 through June 30, 1992, for a sum of \$570 per month.

Standing Committee unanimously approved an appropriate finding in response to the renunciation of the Episcopal Church by the Rev. J. Robert Williams, as described in Title IV, Canon 10, Section 1 of the Constitution and Canons of the Episcopal Church.

It was moved and carried to consent to the ordination and consecration of the Rev. Martin de Jesus Barahona Pascasio as Bishop of the Diocese of El Salvador.

November 13

It was moved, seconded, and following discussion, carried with one abstention, to recommend Carol Burnside to Bishop Spong for candidacy in the Diocese of Newark.

It was moved and carried to accept, with one correction, the minutes of the meeting of Standing Committee of October 9, 1991.

It was moved and carried to ratify, as requested by Diocesan Treasurer, a decision to reduce the fire insurance coverage on Church of the Holy Innocent's property, Hoboken, because the church is vacant.

It was moved and carried to consent to the election of a Bishop Coadjutor for the Diocese of Fort Worth.

It was moved and carried to recommend the Rev. Ashley C. Neal to Bishop Spong for ordination to the priesthood.

It was moved and carried to recommend to Bishop Spong that he receive the Rev. Dennis G. Jarry as a priest of the Episcopal Church in the Diocese of Newark, under Title III, Canon 11, Section 5(a) 1, of the Constitutions and Canons of the Episcopal Church.

It was moved and carried to consent to the ordination and consecration of the Rev. Peter H. Beckwith to be the tenth Bishop of the Diocese of Springfield.

December 11

It was moved and carried to consent to a ministry by the Rev. Alexander MacDonell to be shared by All Saints', Bergenfield and St. Luke's, Haworth, at a stipend from each church that falls below the required diocesan minimum, and with the stipulation that this consent be in effect only until June 30, 1994, and to that date only as long as the Rev. Mr. MacDonell continues as the rector of this shared ministry.

It was moved and carried to accept as presented the minutes of the meeting of November 13, 1991.

It was moved and carried to consent to the petition by St. Elizabeth's, Ridgewood to lease space at 169 Fairmount Road to Montessori Learning Center, Inc., for three years and six months, commencing January 1, 1992, for the sum of \$10,340.00.

It was moved and carried to consent to the petition by the Department of Missions on behalf of St. John's, Jersey City, to lease for one year space at 118 Summit Avenue, Jersey City to The Sisters of St. Francis for a sum of \$860 per month.

####

WARD J. HERBERT FUND BOARD REPORT

For the twelve month period ending December 31, 1991, the WJH Fund Board had received a total of 19 requests for matching funds in accordance with criteria established by Convention.

In 1991, the total dollar figure requested was \$224,342 - \$88,767 for the first granting period ending June 30, and \$135,575 in the second granting period ending December 31, 1991.

At this time, the available funds are still substantially lower than the amounts requested. In each case, however, a liaison team was assigned to visit the parish/mission making the request and on most visits the team was accompanied by Bob Lanterman, Diocesan Property Manager. In this way the Board would have first hand knowledge of remedial work contemplated.

Also, in accordance with the Board's established policy all written requests for funds in excess of \$10,000 were supplemented by a hearing held by the Board. At that time the more specific details of the required work were personally presented by that group. A total of seven hearings were conducted during the course of 1991.

Due to the limitation of available funds and following detailed reviews, the Ward J. Herbert Fund Board allocated and recommended to the Diocesan Council for approval, a total amount of \$93,000 - \$50,000 for the first granting period and \$43,000 for the second granting period.

In each case, the WJH funds are matching funds to those supplied by the applicant congregations from various sources, including their involvement by use of "sweat equity".

The Board looks forward to continuing service to the Diocese in the coming year.

William Heick, Chair

YOUTH CONSULTATION SERVICE

Youth Consultation Service of the Diocese of Newark was founded in 1918 and known for some years as the Church Mission of Help. It is a private, nonprofit, nonsectarian social service institution committed to the specific mission of caring for abused, neglected, abandoned, and emotionally handicapped children and families in crisis. The programs serve residents of northern New Jersey at sites in Bergen, Essex, and Hudson counties and are preventive, remedial, and therapeutic in nature. The agency has three components which provide a comprehensive range of services including community-based, residential, and educational.

Residential services expanded during the year through the renovation of the north wing of the Newark Center building to accommodate two shelter programs. The first, opened in April, is a ten-bed facility offering emergency, short-term care to children aged five through twelve and is funded by the New Jersey Division of Youth and Family Services. The second component is designed to house ten adolescents and opened in October. Robert J. Davis House at the Newark site, a three to six month therapeutic program for seriously emotionally handicapped children aged five to ten, provided care for twenty-five youngsters during 1991.

The Holley Child Care and Development Center, a forty-five bed residence for the therapeutic treatment of children aged five to twelve observed, in October, the twentieth anniversary of its founding. A number of our churches, in Bergen County, provide financial and volunteer assistance to the Center and Christ Church, Hackensack continues a particularly close relationship with Holley children, staff, and the Advisory Board. Charles R. Fisher Hall, contained within the Center and with a program like that of Davis House, is a ten-bed, short-term treatment center for young children with emotional problems. After a three to six month period of intensive therapy these youngsters return to their families, are placed in foster care, or continue treatment at the Holley Center. The dedicated and patient staff at the Center are supported in their work with the children through the One-To-One Volunteer Program which seeks to match each youngster with a special friend and mentor.

I am happy to report that after nearly six very frustrating and difficult years of search, YCS has achieved the goal of finding a place suitable for the relocation of the Youth Residence in Hudson County. From the time in early 1986 that the agency assumed the operation of this facility, presently housed in a building of the Jersey City Medical Center, it has pursued various possibilities for a new site. It closed in December on the purchase of an unfinished apartment building near St. John's Church, Jersey City. Renovation is expected to be completed by the fall of 1992. The residence cared for four hundred adolescents during 1991 by providing shelter, therapy, counseling, and vocational guidance from a staff that has been particularly conscientious in difficult circumstances.

The Specialized Foster Care and Adoption Service continued to maintain an average of fifteen children, formerly in YCS residential treatment facilities, each year in placement with families

since the inception of the program in 1987. Two youngsters, brother and sister, were adopted in December by a member of the YCS staff and several potential adoptions are in various stages of the process. The foster parents involved in this program are sustained through family counseling and the provision of ancillary services.

The organization conducts special education classes at the YCS George Washington School in Edgewater with an enrollment of over ninety students. Children, from the Holley Center and those referred from school districts which cannot provide an appropriate education for youngsters with emotional handicaps, study within a curriculum designed for their requirements and abilities. They receive substantial psychotherapy as part of a specific treatment plan.

The YCS school in Union City received a new name in 1991 after many requests from the students for something more distinctive than The Education Center. During a festive ceremony in October, the school became the Ernest M. May Academy, in recognition of a past president and active honorary trustee of Youth Consultation Service and one who has long been interested in excellent education for our youth. The Academy provides a comprehensive educational program with a broad curriculum and individualized therapies for forty emotionally handicapped children.

The two State Street Schools in Hackensack, with an enrollment of sixty-nine children with autism or pervasive developmental disabilities, continue to serve as models of effective education and socialization. The children and their families have benefited greatly from the techniques designed to develop language, academic skills and appropriate behavior. The youngsters have made substantial individual gains and, in time, some may be able to participate in special education programs in their own school districts. YCS accepted the challenge of education in this difficult field and has achieved outstanding results.

Community-based programs are an integral part of the YCS mission to children and families. The Family Preservation Service in Hudson County was one of the first of such programs in the state and has accomplished remarkable success in keeping families intact and preventing out-of-home placement of children and adolescents. In 1991, the program worked with fifty-nine families through short-term therapeutic intervention and frequent in-home staff visits.

The YCS Newark Center houses a variety of programs including the restructured and expanded Youth and Family Guidance Center as a mental health clinic offering psychological consultation, group and individual counseling, parenting skills groups, and referral services. Well over two thousand clinical hours were held through the institution of early evening and Saturday appointments when clients might more easily attend. The Adolescent Development Program brings seriously emotionally handicapped teenagers into a highly structured full-day, out-patient treatment program which seeks to prevent psychiatric hospitalization. The Youth-In-Action Program has become a stimulating and fulfilling experience for fifty children aged five to twelve. The youngsters spend the important three hours after school engaged in academic work designed to help them build confidence and overcome educational deficiencies. It also offers recreational activities and opportunities to participate in music and art and science projects. Camp Rainbow, the summer component of Youth-In-Action gives city children the chance to have a healthy, safe, and active time with a wide variety of experiences.

In this most recent review of the many programs of Youth Consultation Service, it is apparent that the organization has grown greatly in the past ten years because it had to in order to be responsive to the unmet needs of troubled children and families. It fulfills a vital service, willingly and effectively, to people who are desperate for competent and compassionate help. It is appropriate to note that while some of the agency programs are substantially operated through state government or school district reimbursement, all of them require additional financial support from private sources. The generosity of individuals, churches, and foundations is essential for the continuing work of this organization. Never more so than during this time of increasing conditions of poverty, homelessness, hunger, and neglect and abuse of children. It is gratifying to me that this private social service agency is able to accept and carry through on the many obligations placed on it by society.

The Rt. Rev. John S. Spong
Honorary President
Board of Trustees

OFFICIAL ACTS**Clergy Deceased****Ordinations****Candidates for Holy Orders****Clergy Transferred****Consents Given By Bishop****Confirmations****Receptions****Licensed Lay Readers**

Clergy DeceasedA. D. 1991

April 25 Garrett R. Stearly
 May 16 Ralph T. Milligan
 June 22 Eugene L. Avery

ConsecrationsA. D. 1991

April 20 Jack Marston McKelvey, Suffragan Bishop

OrdinationsA. D. 1991

May 1 Mary Ruth Stone, Priest, by Bishop McKelvey, St. Paul's,
 Paterson.
 June 8 Ashley C. Neal, Deacon, by Bishop Spong, St. Stephen's,
 Millburn.
 June 22 Jeannette DeFries, Priest, for the Diocese of Vermont, by
 Bishop Swensen, St. Luke's, Montclair.
 Sept 14 Barry L. Stopfel, Priest, by Bishop Spong, Church of the
 Atonement, Tenafly.
 Nov 2 Luke R. Nelson, Deacon, by Bishop Spong, St. Mary's, Sparta.
 Dec 14 Ashley C. Neal, Priest, By Bishop McKelvey, St. Elizabeth's,
 Ridgewood.

Candidates for Holy Orders

Carol Burnside
 Luke Richard Nelson

CLERGY TRANSFERREDA. D. 1991

Jan	1	Leslie C. Smith to the Diocese of New Jersey
Jan	9	Errol Kent Booth to the Diocese of Washington
Feb	25	John H. Branson to the Diocese of Connecticut
Feb	28	Michael S. Cooper to the Diocese of Bethlehem
July	15	James A. Johnson to the Diocese of Georgia
Sept	4	Jorge M. Gutierrez to the Diocese of Rochester
Oct	1	Henry C. Mikaya to the Diocese of New York
Oct	21	Elizabeth Canham to the Diocese of Western North Carolina
Oct	21	Anne E. Cox to the Diocese of Michigan

CLERGY RECEIVEDA. D. 1991

Jan	1	Stanley E. Morgan from the Diocese of Panama
March	12	Thomas F. Wynne from the Diocese of Asaph, Church of Wales
April	4	Isaac Persaud from the Diocese of Trinidad and Tobago, West Indies
April	16	Franklin E. Vilas, Jr., from the Diocese of Connecticut
May	1	Jacob T. David from the Karnataka Central Diocese, the Church of South India
May	17	Margaret B. Gunness from the Diocese of Massachusetts
June	8	Anne McR Wrede from the Diocese of Connecticut
July	9	Jeannette DeFriest from the Diocese of Vermont
Aug	11	Paul S. Hunt from the Diocese of Rhode Island
Aug	13	Leonard W. Freeman from the Diocese of Washington
Sept	30	William S. Gannon from the Diocese of New York
Nov	1	Mark A. Lewis from the Diocese of Virginia
Dec	1	John A. Donnelly from the Diocese of Connecticut
Dec	1	F. Ellen Donnelly from the Diocese of Connecticut
Dec	26	Ledlie Laughlin from the Diocese of Washington
Dec	30	Kenneth M. Near from the Diocese of Colorado
Dec	31	Elizabeth M.C. Kaeton from the Diocese of Maryland
Dec	31	Kent A. Branstetter from the Diocese of San Diego

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CONSENT GIVEN BY THE BISHOP OF NEWARK TO
ELECTIONS, CONSECRATIONS, RESIGNATIONS OF BISHOPS

A. D. 1991

- | | | |
|-------|----|--|
| Jan | 28 | Consent to the Ordination and Consecration of The Rev. Steven Charleston as Bishop of the Diocese of Alaska. |
| Jan | 29 | Consent to the Resignation of the Rt. Rev. Donald Hulstrand as Bishop of the Diocese of Springfield, effective September 1, 1991. |
| Jan | 29 | Consent to the Ordination and Consecration of The Rev. Hays H. Rockwell as Bishop Coadjutor of the Diocese of Missouri. |
| Jan | 29 | Consent to the Ordination and Consecration of the Rev. Victor A. Scantlebury as Bishop of the Diocese of Panama. |
| Jan | 29 | Consent to the Resignation of the Rt. Rev. Telesforo A. Issac as Bishop of the Diocese of the Dominican Republic, effective July 26, 1991. |
| Feb | 2 | Consent to the Ordination and Consecration of The Rev. William W. Wiedrich as Suffragan Bishop of the Diocese of Chicago. |
| Feb | 23 | Consent to the Ordination and Consecration of the Rev. Jack M. McKeivey as Suffragan Bishop of the Diocese of Newark. |
| March | 19 | Consent to the Ordination and Consecration of the Rev. Robert G. Tharp as Bishop Coadjutor of the Diocese of East Tennessee. |
| March | 19 | Consent to the Resignation of the Rt. Rev. C. Brinkley Morton as Bishop of the Diocese of San Diego, effective January 1, 1992. |
| April | 6 | Consent to the Resignation of the Rt. Rev. Donis D. Patterson as Bishop of the Diocese of Dallas, effective January 1, 1994. |
| April | 18 | Consent to the Ordination and Consecration of the Rev. Canon Jerry Alban Lamb as Bishop Coadjutor of the Diocese of Northern California. |
| April | 28 | Consent to the Ordination and Consecration of the Rev. Alfred C. Marble as Bishop Coadjutor of the Diocese of Mississippi. |
| Oct | 24 | Consent to the Election of a Bishop Coadjutor for the Diocese of Fort Worth. |
| Nov | 8 | Consent to the Resignation of the Rt. Rev. John L. Thompson as Bishop of the Diocese of Northern California, effective December 31, 1991. |
| Nov | 8 | Consent to the Resignation of the Rt. Rev. William E. Sanders, Bishop of the Diocese of East Tennessee, effective January 1, 1992. |
| Dec | 12 | Consent to the Resignation of the Rt. Rev. Donis Dean Patterson as Bishop of the Diocese of Dallas, effective March 1, 1992. |

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Bishops' Visitations - 1991

	Confirmed	Received
Allendale, Epiphany (Bsp. Richter)		
Bayonne, Calvary (Bsp. Richter/Spong)	4	
Belleville, Christ (Bsp. Spong)	1	1
Bergenfield, All Saint's (Bsp. Spong)	2	1
Bloomfield, Ascension		1
Bl'field & Glen Ridge, Christ (Bsp. Spong)	2	
Bogota, St. Peter's (Bsp. Richter)	35	
Boonton, St. John's (Bsp. Spong)	2	
Chatham, St. Paul's (Bsp. Richter)	5	
Chester, Messiah (Bsp. Spong)	7	3
Clifton, St. Peter's (Bsp. Richter/McKelvey)	3	1
Denville, The Saviour (Bsp. Spong)	9	1
Dover, St. John's (Bsp. Spong)	4	6
East Orange, Christ (Bsp. Richter)	5	
East Orange, St. Agnes' (Bsp. Spong)	14	2
E. Rutherford, Resurrection (Bsp. McKelvey)	2	
Englewood, St. Paul's (Bsp. Spong)	8	
Essex Fells, St. Peter's (Bsp. Richter)	2	1
Fair Lawn, Atonement (Bsp. Spong/McKelvey)	2	2
Fort Lee, Good Shepherd (Bsp. Richter)	4	1
Glen Rock, All Saints' (Bsp. McKelvey)	1	
Hackensack, Christ (Bsp. Spong)	10	
Hackensack, St. Anthony (Bsp. McKelvey)	4	16
Hackensack, St. Cyprian's (Bsp. Spong)	5	
Haledon, St. Mary's (Bsp. McKelvey)	7	1
Harrington Park, St. Andrew's (Bsp. Spong)		
Harrison, Christ (Bsp. Richter)	1	

Bishops' Visitations - 1991

Hasbrouck Hgts., St. John (Bsp. Righter)	3	
Haworth, St. Luke's (Bsp. Righter)	4	
Hawthorne, St. Clement's (Bsp. Righter)	2	
Hillsdale, Holy Trinity (Bsp. Righter)	5	1
Hoboken, All Saints' (Bsp. McKelvey)	3	
Ho-Ho-Kus, St. Bartholomew's (Bsp. Spong)	5	
Hope, St. Luke's (Bsp. Righter/Spong)	10	14
Jersey City, Ascension (Bsp. McKelvey)	1	1
Jersey City, St. John's (Bsp. McKelvey)		
Jersey City, St. Paul's (Bsp. Righter)	4	2
Jersey City, St. Stephen's (Bsp. McKelvey)	1	
Kinneelon, St. David's (Bsp. McKelvey/Spong)	11	3
Leonia, All Saints' (Bsp. Spong)	7	3
Little Falls, St. Agnes' (Bsp. Spong)	2	
Lyndhurst, St. Thomas' (Bsp. Righter/Spong)	5	1
Madison, Grace (Bsp. Righter)	12	1
Maplewood, St. George's (Bsp. Righter)	4	
Maywood, St. Martin's (Bsp. Spong/McKelvey)	3	
Mendham, St. Mark's (Bsp. McKelvey)	12	
Midland Park, Good Shepherd (Bsp. Spong)		
Millburn, St. Stephen's (Bsp. Spong)	3	6
Millington, All Saints' (Bsp. Spong)	11	3
Milton/OakRidge, St. Gabriel's (Bsp. McKelvey)	4	1
Montclair, St. John's (Bsp. Righter)	3	3
Montclair, St. Luke's (Bsp. Righter)	10	13
Montclair, Trinity (Bsp. Spong)	4	
Montvale, St. Paul's (Bsp. McKelvey)	10	
Morris Plains, St. Paul's (Bsp. Spong)	16	3

Bishops' Visitations - 1991

Morristown, St. Peter's (Bsp. Spong)	11	5
Mt. Arlington, St. Peter's	1	3
Mountain Lakes, St. Peter's (Bsp. McKelvey)	11	
Newark, Grace (Bsp. Spong)	2	4
Newark, House of Prayer (Bsp. Spong)	3	1
Newark, Mar Thoma (Bsp. Spong)		
Newark, St. Andrew's (Bsp. Spong)		
Newark, St. Barnabas' (Bsp. Righter)		3
Newark, Trinity Cathedral (Bsp. Righter/Spong)	10	
Newton, Christ (Bsp. Spong)	7	
North Arlington, St. Paul's (Bsp. Righter)	2	
North Bergen, Transfiguration (Bsp. Righter)	2	
Norwood, Holy Communion (Bsp. Gonzales)	2	1
Nutley, Grace (Bsp. Righter)	6	6
Oakland, St. Alban's (Bsp. Righter/Spong)	3	3
Oradell, Annunciation (Bsp. Righter)	9	1
Orange, All Saints' (Bsp. Righter/Spong)	1	1
Orange, Epiphany (Bsp. Righter/McKelvey)		
Panther Valley Eucmenical Min.	6	6
Paramus, St. Matthew's (Bsp. Spong)	8	
Parsippany, St. Gregory's (Bsp. Spong)	3	1
Paterson, St. Paul's (Bsp. Spong)	12	2
Paterson, Trinity (Bsp. Righter/McKelvey)	19	
Phillipsburg, St. Luke's (Bsp. McKelvey)	10	
Pompton Lakes, Christ (Bsp. Spong)	11	1
Ramsey, St. John's (Bsp. Spong)	2	1
Ridgefield, St. James' (Bsp. Righter)	7	4
Ridgefield Pk., St. Mary (Bsp. Spong)	4	
Ridgewood, Christ (Bsp. Shimpfky)	12	3

Bishops' Visitations - 1991

Ridgewood, St. Elizabeth's (Bsp. Spong)	17	
Ringwood, Good Shepherd (Bsp. Spong)	6	
Rutherford, Grace (Bsp. Righter)	11	
Secaucus, Our Saviour (Bsp. Spong)	1	
Short Hills, Christ (Bsp. Spong)	13	
S. Orange, St. Andrew/H. Comm. (Bsp. McKelvey)	5	
Sparta, St. Mary's (Bsp. Spong)	9	1
Stanhope, Christ (Bsp. McKelvey)	1	1
Succasunna, St. Dunstan's (Bsp. Spong)	7	
Summit, Calvary (Bsp. Spong)	24	2
Teaneck, Christ (Bsp. Spong)	4	
Teaneck, Mar Thoma		
Teaneck, St. Mark's (Bsp. Spong)	4	
Tenafly, Atonement (Bsp. Spong/Righter)	6	
Totowa, Christ (Bsp. Spong)	5	
Towaco, Transfiguration (Bsp. McKelvey)	6	1
Union City, Grace (Bsp. McKelvey)	8	
Union City, St. John's (Bsp. Righter/McKelvey)	4	2
Upper Montclair, St. James' (Bsp. Spong)	1	5
Vernon, St. Thomas' (Bsp. Righter/McKelvey)	4	6
Wantage, Good Shepherd (Bsp. McKelvey)	11	1
Wayne, St. Michael's (Bsp. Righter/McKelvey)	6	
West Milford, Incarnation (Bsp. Spong)		1
West Orange, Holy Innocents (Bsp. Righter/McKelvey)	4	
West Orange, St. Mark's (Bsp. Righter)		
Westwood, Grace (Bsp. McKelvey)	7	1
Wood-Ridge, St. Paul's (Bsp. McKelvey)	6	

the DIOCESE of newark



JOHN G. ZINN
Chief Financial Officer

January 7, 1992

To: The 118th Convention of the Diocese of Newark

Attached is the financial statement of the Diocese of Newark for the month of December and all of 1991. The purpose of this letter is to comment on the major points of the statement.

Income

Pledge income received in December was well over budget which is normal for December. The total of \$292,000 includes an accrual of just over \$69,000 which is basically the amount needed to bring the year into balance at the time the books were closed. This is a normal procedure although the accrual is about \$10,000 higher than in 1990. Any pledge income received after the amount accrued has been paid will be carried as belated pledges in 1992 and would represent a surplus to be used in the 1993 budget. This assumes no additional 1991 expenses, none are foreseen at this time.

Of the remaining income lines, the Paul Moore Outreach Fund was below budget because of the drop in interest rates during the year. Investment income which comes primarily from funds invested in the DIT came closer to budget by benefitting from longer term interest rates. Other income and the VOICE appeal were over budget which basically offset the office expense reimbursement and convention and conference fee lines which were slightly under budget.

Disbursements

The balance due the National Church was accrued at the end of December, a portion of this will be paid in early January with the goal of paying the balance by the end of the month as the remaining pledges are collected. The Department of Missions and the Commission on Ministry were fully funded by the end of December. The remaining program and related items were funded to the extent requested.

The diocesan staff category was under budget by \$50,000 for the year. This was due primarily to the vacant archdeacon position and to other changes within the staff during the course of the year. As a category operating expenses were slightly under budget for the year. The only significant negative variances were in office machine rentals and

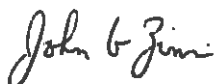
miscellaneous operating expenses. All of the actual expenses have been taken into account in the preparation of the 1992 budget.

The general expense category was over budget due to a significant negative variance in the medical insurance line which was slightly offset by a positive variance in the fidelity bond line. The negative variance in the medical insurance line was due to an error in the 1991 budget. Conventions and other meetings were under budget as a category as the positive variance in the general convention deputies line offset the negative variance in the diocesan convention expense line.

Summary

After taking into account the belated pledges and the 1989 surplus this statement reflects break even results for 1991. The extent to which pledges beyond the amount accrued are collected will determine the extent of any surplus. Please let me know if there are any questions about this statement.

Sincerely yours,

A handwritten signature in cursive script, reading "John G. Zinn".

John G. Zinn
Chief Financial Officer

DIOCESE OF NEWARK

RUN DATE 1/07/92 11:55:02

BUDGETED FINANCIAL STATEMENT
FOR ACCOUNTING PERIOD 12 DECEMBER1 DIOCESAN COUNCIL
100.00 PCT. OF YEAR

PAGE 2

DESCRIPTION	ANNUAL BUDGET	CURRENT PERIOD			YEAR - TO - DATE			
		BUDGET	ACTUAL	VARIANCE	BUDGET	ACTUAL	VARIANCE	PCT
CATHEDRAL HOUSE OPERATING EX								
UTILITIES	11,000.00	916.67	1,059.90	143.23	11,000.00	10,521.46	478.54	95.65
TELEPHONE	22,000.00	1,833.33	1,810.37	22.96	22,000.00	21,558.07	441.93	97.97
CONTRACTED SERVICES & H	22,000.00	1,833.33	1,558.35	274.98	22,000.00	19,705.40	2,294.60	89.57
BUILDING MAINTENANCE	9,000.00	789.00	1,587.26	837.26	9,000.00	9,836.68	836.68	109.30
CASUALTY INSURANCE	12,000.00	1,000.00	470.00	530.00	12,000.00	10,478.50	1,521.50	86.95
OFFICE SUPPLIES	18,000.00	1,500.00	1,502.11	2.11	18,000.00	16,173.41	1,806.59	89.94
POSTAGE	19,000.00	1,583.33	1,776.46	193.13	19,000.00	17,433.26	1,566.74	91.75
OFFICE MACHINE RENTALS,	23,000.00	1,916.67	1,124.03	792.64	23,000.00	22,833.14	2,833.14	112.32
LEGAL FEES	.00	.00	.00	.00	.00	975.00	975.00	.00
MISCELLANEOUS OPERATING	6,000.00	500.00	570.05	70.05	6,000.00	8,125.93	2,125.93	135.42
TOTAL OPERATING EXPENSE	142,000.00	11,833.33	11,458.53	374.80	142,000.00	140,860.85	1,139.15	99.20
GENERAL EXPENSE								
AUDIT	7,500.00	625.00	3,500.00	2,875.00	7,500.00	7,500.00	.00	100.00
FIDELITY BOND & WORKER'S	8,500.00	708.33	.00	708.33	8,500.00	6,194.00	2,306.00	72.8
GROUP LIFE INSURANCE	26,000.00	3,000.00	8,996.93	5,996.93	26,000.00	35,483.74	514.26	98.5
COMPREHENSIVE MEDICAL IN	129,000.00	10,750.00	52,919.75	42,169.75	129,000.00	147,172.12	18,172.12	114.0
TOTAL GENERAL EXPENSE	181,000.00	15,083.33	65,416.68	50,333.35	181,000.00	196,349.86	15,349.86	108.4
CONVENTIONS & OTHER MEETINGS								
LANEETH CONFERENCE	400.00	33.33	400.00	366.67	400.00	400.00	.00	100.0
GEN. CONV. ASST	33,100.00	2,758.33	.00	2,758.33	33,100.00	33,100.00	.00	100.00
GENERAL CONVENTION DEPUT	12,000.00	1,000.00	.00	1,000.00	12,000.00	6,378.40	5,621.60	53.1
PROVINCIAL SYNOD ASSESSN	4,900.00	408.33	.00	408.33	4,900.00	4,897.00	3.00	99.9
PROVINCIAL SYNOD TRAVEL	3,000.00	250.00	.00	250.00	3,000.00	3,489.00	489.00	116.3
DIOCESAN CONVENTION EXPE	41,100.00	3,425.00	.00	3,425.00	41,100.00	44,702.13	3,602.13	108.7
DIOCESAN JOURNAL EXPENSE	1,000.00	83.33	.00	83.33	1,000.00	426.80	573.20	42.6
DIOCESAN COUNCIL EXPENSE	3,000.00	250.00	250.52	.52	3,000.00	2,331.86	668.14	77.8
COMMUNICATION EXPENSES	450.00	37.50	.00	37.50	450.00	125.00	325.00	27.7
TOTAL CONVENTION & OTHER	98,950.00	8,245.82	650.52	7,595.30	98,950.00	95,652.19	3,097.81	96.8
TOTAL EXPENSES	2,192,300.00	182,691.65	408,164.62	225,472.97	2,192,300.00	2,146,248.24	46,051.76	97.9
REVENUE IN EXCESS OF EXP	44,000.00	3,666.66	77,030.28	73,363.62	44,000.00	11,510.02	32,489.98	26.1

DIOCESE OF NEWARK

RUN DATE 1/07/92 11.55.00

BUDGETED FINANCIAL STATEMENT
FOR ACCOUNTING PERIOD 12 DECEMBER1 DIOCESAN COUNCIL
100.00 PCT. OF YEAR

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DESCRIPTION	ANNUAL BUDGET	CURRENT PERIOD BUDGET	ACTUAL	VARIANCE	YEAR - TO - DATE BUDGET	ACTUAL	VARIANCE	PCT
INCOME								
RELATED PLEDGES	.00	.00	300.00	300.00	.00	32,449.52	32,449.52	.00
PAUL MOORE FUND INCOME	15,000.00	1,250.00	1,842.94	292.94	15,000.00	11,578.39	3,421.61	77.19
TRANSITION RESERVE	19,000.00	1,583.33	.00	1,583.33	19,000.00	19,000.00	.00	100.00
PLEDGE INCOME COMBOS.	1,927,000.00	160,883.33	291,987.71	131,374.38	1,927,000.00	1,884,545.03	42,454.97	97.80
INVESTMENT INCOME	115,000.00	9,583.33	25,006.46	15,423.13	115,000.00	114,216.30	783.70	99.32
OTHER INCOME	30,000.00	2,500.00	8,612.86	6,112.86	30,000.00	31,309.99	1,309.99	104.37
OFFICE EXPENSE REIMBURSE	4,300.00	358.33	44.37	313.96	4,300.00	3,025.87	1,274.13	70.37
CONVENTION & CONFERENCE	29,000.00	2,416.67	.00	2,416.67	29,000.00	28,579.32	420.68	98.52
VOICE CONTRIBUTIONS	9,000.00	750.00	670.00	80.00	9,000.00	10,613.80	1,613.80	117.26
TOTAL INCOME	2,148,300.00	179,024.99	331,134.24	152,109.25	2,148,300.00	2,124,738.22	23,561.78	99.37
DIOCESAN OUTREACH								
NATIONAL CHURCH	536,000.00	44,666.67	223,238.00	178,671.33	536,000.00	536,000.00	.00	100.00
NEW JERSEY COUNCIL OF CH	26,000.00	2,166.67	2,166.64	.03	26,000.00	26,000.00	.00	100.00
OUTREACH PROJECTS	34,900.00	2,908.33	7,379.00	4,470.67	34,900.00	34,900.00	.00	100.00
TOTAL OUTREACH	596,900.00	49,741.67	232,883.64	183,141.97	596,900.00	596,900.00	.00	100.00
MISSION & MINISTRY								
DEPARTMENT OF MISSIONS	314,000.00	26,166.67	26,166.67	.00	314,000.00	314,000.04	.04	100.00
COMMISSION ON MINISTRY	5,750.00	479.17	.00	479.17	5,750.00	5,750.00	.00	100.00
TOTAL MISSION & MINISTRY	319,750.00	26,645.84	26,166.67	479.17	319,750.00	319,750.04	.04	100.00
DEPARTMENT OF PROGRAM								
DEPARTMENT OF PROGRAM	83,200.00	6,933.33	7,722.54	789.21	83,200.00	77,269.92	5,930.08	92.99
TOTAL DEPT. OF PROGRAM	83,200.00	6,933.33	7,722.54	789.21	83,200.00	77,269.92	5,930.08	92.99
CLERGY CONFERENCE	10,100.00	841.67	.00	841.67	10,100.00	9,418.31	681.69	93.22
THE VOICE	40,000.00	3,533.33	1,468.04	1,865.29	40,000.00	39,424.28	575.72	98.56
AIDED PARISHES	.00	.00	.00	.00	.00	.00	.00	.00
TOTAL VOICE & OTHERS	50,100.00	4,375.00	1,468.04	2,706.96	50,100.00	48,852.59	1,247.41	97.56
DIOCESAN STAFF								
BISHOP'S OFFICE	156,300.00	13,025.00	12,221.35	803.65	156,300.00	150,781.88	5,518.12	96.47
ASSISTANT BISHOP	9,100.00	788.33	.00	788.33	9,100.00	8,740.46	359.54	96.09
SUFFRAGAN BISHOP	116,100.00	9,675.00	13,296.73	3,621.73	116,100.00	116,687.30	587.30	100.50
ARCHDEACON & SECRETARY	29,000.00	2,416.67	.00	2,416.67	29,000.00	29,000.00	.00	100.00
DIRECTOR OF PROGRAM	83,500.00	6,988.33	7,344.28	355.95	83,500.00	78,845.33	4,654.67	94.43
ADMINISTRATIVE OFFICER	93,200.00	7,775.00	7,710.74	64.26	93,200.00	88,744.33	4,455.67	95.13
CHIEF FIN OFFICER & STAF	163,000.00	13,583.33	16,346.08	2,762.75	163,000.00	163,357.16	357.16	100.22
DIRECTOR OF MAINTENANCE	43,100.00	3,591.67	1,873.17	1,718.50	43,100.00	26,494.06	16,605.94	61.48
CLERGY DEPLOYMENT	2,000.00	166.67	278.02	111.35	2,000.00	1,224.27	775.73	61.21
LAY PERSON	1,500.00	125.00	1,340.64	1,215.64	1,500.00	1,500.00	.00	100.00
PROPERTY MANAGEMENT	23,500.00	1,988.33	1,987.00	28.67	23,500.00	23,500.00	.00	100.00
TOTAL DIOCESAN STAFF	720,400.00	60,033.33	62,378.00	2,344.67	720,400.00	670,312.79	50,087.21	93.05

DIOCESE OF NEWARK



PROPOSED
1992 BUDGET

The budget committee of the Diocesan Council is pleased to present the proposed 1992 Diocesan budget to the Diocesan Council and the Diocesan Convention. It will be recalled that the 1991 budget represented a dramatic change from prior years where most budget lines were generally funded to the extent desired. Due to a variety of factors income declined dramatically in 1991 causing cuts in the budget and significant debate over the budget at convention.

The proposed 1992 budget represents a step forward, but certainly not to the desired extent. The most positive news in the budget is that congregational pledges to the diocese have increased from 1991 to 1992, total pledge income is projected to increase by almost 3%. The fact that this increase is occurring in a weak economy is a positive sign. 1992 marks the third year that our diocese has used the 50/50 giving system for diocesan pledges, in two of the three years pledge income has increased. This is also a positive sign especially because many other dioceses that have gone to similar systems have consistently seen pledge income go down.

While the increase in pledge income is a positive sign the total increase in the budget of roughly 1.5% is not sufficient to fund the budget to the extent desired. The budget committee believes that expenses are being controlled and the problem lies primarily on the income side of the budget. There appear to be two major causes of this problem; the condition of the economy and stewardship practices throughout our diocese. One year ago there were differences of opinion about the role of economic factors in our financial situation. The 1992 budget was prepared during a period when General Motors announced massive layoffs and the Federal Reserve lowered interest rates to the lowest point in over 25 years in attempt to jump start the economy. Given the financial problems currently being encountered by business, government and the not for profit world there should now be little disagreement that our finances are being negatively impacted by the economy.

There is, of course, little that we can do about the economic situation, other than recognizing its impact. At the same time we need to be sure that we, both at the diocesan and congregational level, are doing all that we can about the things that we can influence. It is believed that our diocese and our congregations are working effectively to control expenses and that there is little hope of resolving financial problems by cutting costs. It is on the income side, however, that significant potential exists. While there has been progress in stewardship in this diocese much more needs to be done and this should be one of the highest priorities of our diocese in 1992 and beyond. When a congregation located in one of the poorest cities of our state has a highly successful stewardship program during a recession it suggests that there is much that can be done even in a depressed economy.

Income

As was noted earlier income is projected to increase by 1.5% or roughly \$32,000. The only significant increase in an income line is pledge income which is projected to increase by \$56,000 or just about 3%. Investment income will decline due to lower interest rates, the decline

is being offset by a change in the mix of the investment portfolio to put more emphasis upon income. This decision will be reviewed at the end of 1992. The convention and conference fee line is projected to decline due to the proposed removal of the clergy partner conference from the diocesan budget.

The \$15,000 in the transitional reserve line is the balance left over from funds that were to be used for transitional expenses in 1992. The use of this money in 1992 will zero out this account and help the diocese to deal with a difficult financial year. The prior year's surplus line is \$12,000 less than in 1992 as the 1990 surplus was lower than the 1989 surplus by that amount.

Disbursements

The first category on the disbursement side of the budget is outreach. The 1991 convention approved some changes in the way outreach is calculated beginning in 1992. The convention determined that our giving to the National Church Apportionment would be 25% of our income rather than the figure assigned by the National Church. In addition the convention also determined that the income included in the calculation would be pledge and investment income.

On this basis giving to the National Church will be \$524,000 or \$11,000 less than the amount assigned. It should be noted that under this approach it is possible, and indeed likely, that this approach could also lead to our diocese giving more than the assigned amount. Giving to the New Jersey Council of Churches remains at 1.2% of income. The overall percentage of income going to outreach in the 1991 approved budget is 27.2%, the 1992 budget proposes to increase that by 1/4 of 1%. It would have been preferable to have a larger increase, but the budget committee believes that this proposal keeps faith with our churches that have been increasing their giving to the diocese while dealing with the realities of our financial situation. This also marks the fourth consecutive year that the percentage of income going to outreach has increased.

The Department of Missions was one of the groups hardest hit by the 1991 budget cuts. The DOM requested \$60,000 more than the 1991 appropriation. The 1992 budget proposes an increase of \$17,000 or 5.4% which means that DOM funding will go up by more than the increase in the budget. It is the DOM's decision as to allocating these funds, but the budget committee believes that this level of funding enables the DOM to avoid cutting back any existing mission work.

The proposed funding for the Commission on Ministry restores most of the funding that was cut in 1991. In reviewing this group's request the issue has been raised of the paying of stipends to full time parochial clergy for diocesan work. Considering the countless hours given by such clergy to diocesan work without compensation the budget committee believes that diocesan funds should not be used to pay stipends to full time parochial clergy for diocesan work.

The proposed 1992 budget includes a change in the funding of diocesan program. At the request of the groups involved it has been decided to separate the youth and camp programs from the Department of Program.

This change has been made in both the 1991 and 1992 budgets for comparison purposes. Proposed funding for the Department of Program would also increase by a higher percentage than the total budget. The budget committee believes that this should enable the Department of Program to maintain its existing programs with some funding for new efforts especially in the area of the environment.

Proposed funding for youth ministries is \$6,000 lower than the amount requested. There is a great deal of uncertainty in this area at present due to a number of personnel changes. The total proposed budget for youth ministry is \$191,000 of which the \$6,000 cut represents 3%. With most of the other funding coming from fees and grants the budget committee believes that this group can absorb a cut of this magnitude.

It is proposed that funding for the VOICE stay at the 1991 level and that the VOICE leadership make any necessary adjustments within its budget. The budget committee is recommending that the diocesan clergy partner conference be removed from the diocesan budget. Historically this program has been funded by a combination of diocesan funds and fees by the participants. Based on the projected 1992 costs and registrations similar to 1991 the diocesan contribution would be \$5,000 which the budget committee believes inappropriate given the overall financial situation. There also appear to be very sharply divided opinions among clergy about the merits of the program so that the committee believes that the cost should be paid by the participants and/or the local congregation.

Total proposed funding for the diocesan staff would decline by \$7,100 or 1%. The decline is due to the elimination of the Assistant Bishop line, the elimination of a staff position in the maintenance area and a reduction in funding for the vacant archdeacon's position. The budget does include a salary increase of 5% effective January 1 and a 15% increase in the cost of medical insurance. The elimination of a position in the maintenance line is due to the retirement of one of the custodians at the end of 1991. Instead of replacing that person the decision has been made to have one custodian and to use an outside cleaning service. The cost of the cleaning service is being carried in the building maintenance line.

The vacant position of the urban archdeacon was the major financial issue at the 1991 convention. At that time funding was restored to permit the filling of the position effective September 1. There were delays in the search process and then the search did not produce a satisfactory candidate. This led to the reopening of discussions as to how this position should be structured. As a result it was decided not to fill this position until after the new Dean had been called to Trinity Cathedral. The original request had been to fund the position plus a secretary for four months. Because of the realities of the financial situation and the desire of the budget committee for a staff salary increase it is proposed to provide sufficient funds for the archdeacon's position alone for two months.

In looking at urban ministry it should also be noted that a major resource was added in 1991 with the establishment of Episcopal Community Development and the hiring of a full time executive director.

ECD is our diocese's response to the Michigan Plan which came out of the 1988 General Convention, the primary focus of ECD is to provide expertise in the areas of housing and economic development. Projects currently underway in Paterson, Jersey City and Newark suggest that ECD will be a valuable resource to urban ministry in our diocese. This program will be funded for two years with the balance of funds remaining from a National Church Venture in Mission Grant. This was approved by both the National Church and the Diocesan Council. The program is not being funded through the Diocesan Budget, the goal is for the program to be self supporting at the end of two years.

Total operating expense is projected to increase only slightly from 1991. The significant change in this category is the increase in building maintenance due to the use of an outside cleaning service instead of a second custodian. All other operating expense lines are based primarily on 1991 actual expense

The general expense category is projected to increase by 22% or \$47,000 primarily due to the projected increase in medical insurance cost. In discussing the situation with our carrier the preliminary estimate is that the cost should increase by about 20%. The intention is to go out to bid in the first quarter which tends to keep the cost down, as a result a 15% rate increase is assumed in this budget. The line has also increased because the actual 1991 expense was significantly higher than budget.

Total expense for conventions and other meetings is budgeted to increase slightly over 1991. The budget committee had a number of discussions about the handling of the general convention assessment, specifically how should the assessment be handled in light of the diocesan convention resolution limiting total giving to the national church to 25% of income. A major part of this issue is the extent to which the general convention assessment is outreach. The budget committee would like to see this debated both by the Council and the Convention.

The projected expense for the 1992 Diocesan Convention is slightly more than the actual 1991 expense. The budget committee is concerned about the overall cost of the Convention and recommends that a committee of the Council be appointed to look at alternative means of maintaining the quality of the Convention at a lower cost. Funding for the convocations was eliminated due to the marginal use of this line and in light of the financial situation.

DIOCESAN UNIFIED BUDGET

Income	1991 Approved	1992 Proposed
Investment Income	\$115,000	\$109,000
Other Income	30,000	31,000
VOICE Appeal	9,000	10,000
Convention & Conference Fees	29,000	24,500
Office Expense Reimbursement	4,300	4,000
Paul Moore Fund Income	15,000	11,500
Transitional Reserve	19,000	15,000
Sub Total	221,300	205,000
Prior Year's Surplus	44,000	32,000
Congregational Pledges	1,942,000	1,998,000
Reserve for Non Payment	15,000	11,000
Net Pledge Income	1,927,000	1,987,000
Total Income	2,192,300	2,224,000

DIOCESAN BUDGET
OUTREACH, MISSION AND PROGRAM

Item No.	1991 Approved	1992 Requested	1992 Proposed
Outreach			
1. National Church/Exec. Council	\$536,000	535,000	524,000
2. N.J. Council of Churches	26,000	25,100	25,100
3. Outreach Projects	34,900	37,800	37,800
Total Outreach	596,900	597,900	586,900
Mission and Ministry			
4. Department of Missions	314,000	374,000	331,000
5. Commission on Ministry	5,750	9,050	8,000
Program			
6. Department of Program	46,310	57,620	48,600
7. Youth Ministry	36,890	36,800	30,800
8. The VOICE	40,000	42,100	40,000
9. Diocesan Clergy Conference	10,100	10,000	0
Total Outreach, Mission & Program	1,049,950	1,127,470	1,045,300

DIOCESAN ADMINISTRATION

Diocesan Staff

10. Bishop & Staff of 1 1/2	156,300	167,500	167,500
11. Asst. Bishop	9,100	0	0
12. Suffragan Bishop & Sec.	116,100	125,400	125,400
13. Archdeacon	29,000	30,000	10,500
14. Director of Program & Sec.	83,500	85,300	85,300
15. Admin. Officer & Staff of 2	93,300	98,700	98,700
16. Chief Fin. Officer & Staff of 3	163,000	176,300	176,300
17. Director of Maint.	43,100	21,700	21,700
18. Clergy Deployment	2,000	2,000	1,000
19. Pension Expense - Lay Employees	1,500	1,500	1,500
20. Property Management	23,500	25,400	25,400
Total Salaries & Benefits	720,400	733,800	713,300

DIOCESAN UNIFIED BUDGET

Diocesan Administration (continued)

Item No.	Operating Expenses	1991 Approved	1992 Requested	1992 Proposed
21.	Utilities, Electric, Water	11,000	11,000	11,000
22.	Telephone	22,000	17,000	17,000
23.	Contracted Services & Heat	22,000	20,000	20,000
24.	Building Maintenance & Repairs	9,000	17,000	17,000
25.	Casualty Insurance	12,000	11,500	11,500
26.	Office Supplies	18,000	16,000	16,000
27.	Postage	19,000	18,500	18,500
28.	Office Machines Expense	23,000	26,000	26,000
29.	Legal Fees	0	2,000	0
30.	Miscellaneous Expense	6,000	6,000	6,000
Total Operating Expense		142,000	145,000	143,000
General Expense				
31.	Audit	7,500	4,500	4,500
32.	Fidelity Bond & Worker's Comp.	8,500	6,500	6,500
33.	Group Life Insurance	36,000	34,000	34,000
34.	Group Medical Insurance	129,000	176,000	176,000
Total General Expense		181,000	221,000	221,000
Conventions & Other Meetings				
35.	Lambeth Conference Expenses	400	400	400
36.	Gen. Convention Assessment	33,100	38,450	38,450
37.	Gen. Convention Deputies Expense	12,000	7,000	7,000
38.	Provincial Synod Assessment	4,900	5,100	5,100
39.	Provincial Synod Dep. Expense	3,000	2,000	2,000
40.	Diocesan Convention Expense	41,100	45,000	45,000
41.	Diocesan Journal Expense	1,000	1,150	1,150
42.	Diocesan Council Expense	3,000	2,300	2,300
43.	Convocation Expense	450	0	0
Total Conventions and Other Meetings		98,950	101,400	101,400
Total Administration		1,142,350	1,201,200	1,178,700
Total Budget		2,192,300	2,328,670	2,224,000

Detail of Clergy Salaries & Benefits

	1991 Approved	1992 Proposed
Item 10. Bishop		
Salary	\$65,200	70,200
Benefits	41,400	46,100
Total	106,600	116,300
 Line 12 Suffragan Bishop		
Salary	41,200	47,200
Benefits	45,200	46,100
Total	86,400	93,300

All figures are rounded off to the nearest hundred dollars. In 1991 the Suffragan Bishop was on staff for eleven months.

LICENSED LAY LEADERS - 1992
(Readers, Chalice Bearers, Eucharist Ministers)

ALLENDAL, EPIPHANY - *Nina P. Anderson, *Edgar O. Curtiss Jr., *Joseph Griswold, *Dana W. Hiscock, *Earl T. Sniffin, *William Viggiani.

ARLINGTON, TRINITY - *Fred E. Hall, *George T. Maasor, Janice G. O'Hara, *Frances M. Robbins, Judith H. Scherzo, *Carol I. Stec.

BAYONNE, CALVARY - June D. McComb, Harriet L. Weening, Robert E. Winthrop.

BAYONNE, TRINITY - *Charlotte T. Dittrich, *Joanne P. Warwick, *Eleanor Wilson

BELLEVILLE, CHRIST - Doris Crypoliski, *Richard Drake, *Elaine Idenden, *John E. Idenden, *Thomas Idenden, Raymond Mertz.

BELVIDERE, ST. MARY'S - *Linda Beal, *Gail H. Marin, *Clarence C. Stout.

BERGENFIELD, ALL SAINTS' - **David Biesel, **Diane J. Biesel, **Edward L. Bolce Jr., ** Patricia D. Greenspan, **Robert C. O'Neill, *Laura Oostendorp, **John Racich, **Barbara Rhodes.
LAY EUCHARISTIC MINISTERS - Laura Wells, Douglas Wingerath.

BLOOMFIELD, ASCENSION - Sharon Arlett, Loretta E. Brown, Mabel Burt, Jannie Stephens.

BLOOMFIELD/GLEN RIDGE, CHRIST - *Lionel Ali, *Gerard Amirault, *Douglas W. Archer, Stewart Carpenter, *Frank P. Costa, **Cathy L. Deats, **Bonnie A. Gustafsson, **George B. Hallock, *Sharon L. Kimmel, *Jill Knapp, *Richard Lamb, *Alan E. Lawrence, *Jay Littman, *Judith Mack, *J. Brian Selleck, **Denise Y. Turner.

BOGOTA, ST. PETER'S KOREAN CHURCH - Stephen Wonchul Lee, Matthew Chung Hwan Kim, Peter Heung Shik Yang, *Kyung Hee Oh Yang.

BOONTON, ST. JOHN'S - *Barbara Busch, *Ian Moricz, *William A. Muller, *Lily R. Pope.

CHATHAM, ST. PAUL'S - *Jessie R. Cochran, *Joanna C. Dellenbaugh, **Nancy S. Foster, **Robert E. Frey, *Thomas V. Kelsey, *Douglas E. Miles, *James P. Moore, Jr., *Jana W. Oranstein, *Rudolph R. Savory, *Elizabeth B. Stockly, **John G. Stockly, *Edward K. Wilcox, Jr.

CHESTER, MESSIAH, *Andrew Andreeko, *Margaret J. Armstrong, **Barbara J. Barnard, Robert H. Burnett, *Murray A. Cappers, Jr, *Louis E. Fifer IV, *Patricia A. Goffinett, *V. Dale Gruner, *David P. Heistand, *Phyllis H. Heistand, **Cheryl A. Kasper, *Judith G. Kilgore, *Kathryn L. King, Norman Marquis, Laura L. McAuliffe, Robert D. Molloy, Thomas D. Osucha, *Dorothy S. Patten, *Bernadette Russell, *Nelson G. Russell, *Arthur S. Underwood, *Sue F. Underwood, *Betty L. Weaver, *Carrie L. Worthington, *Diann L. Worthington, **H. Russell Worthington III, *Doreen S. Yates.

CLIFFSIDE PARK, TRINITY - *Fred F. Dyer, *James B. Froscio, *Charles W. Gilchrist, *Judith A.E. Hishikawa, *Ellen L. King, *Hannah Kurzweil, *Lloyd B. Marshall, *Patricia K. Marshall.

CLIFTON, ST. PETER'S - *Jean A. Clain, *Susan Clarke, *Donald I. Fischer, *Pamela A. Fueshko, *Loretta Hochmuth, Robert J. Masiello, *James H. Sawyer, *Martha J. Wheehler, Nancy L. Young.

COMMUNITY OF ST. JOHN BAPTIST - *The Rev. Mother Suzanne Elizabeth, *Sr. Barbara Jean, *Sr. Laura Katharine, *Sr. Mary Lynne.

DENVILLE, CHURCH OF THE SAVIOUR - Margaret H. Babcock, *Arlene O. Cowell, **Richard Gigerian, *Richard L. Heilman, *Robert V. Hein Sr., *William R. Jensen, *Lee Kaywork, *Wayne D. Leatherberry, **John R. Marra, Thomas Schafer, *Candace D. Wagoner, Barbara J. Whitehead.

DOVER, ST. JOHN'S - *Alvin Brandt, Diame E. Clifton, Mary G. Colby, **Theron Cook, *Waldron L. Coon Jr., *Francine Day, *Raymond J. Grant Jr., *Susan Gruenberg, *Fred Mitton, Nancy E. Neglia, Carrie Stein, Roger B. Vernon.

EAST ORANGE, CHRIST - *Patricia Adams, *George W. Ballard, *Kathleen Ballard, *Oretha E.P. Cole, Albert Galloway, *Elizabeth C. Humphrey, *Susan E. Kynor, *Jacquelyn E. Lane, *Charles S. Otto, Jose Reyes, Dennis Rowland, *Stella I. Thompson, Ladylease White.

EAST ORANGE, ST. AGNES & ST. PAUL - *Lloyd Batson, *Leeman Dennis, *Leslie C. Hayles.

EAST RUTHERFORD, CHURCH OF THE RESURRECTION - *Varghese K. David, *V.I. Itty, *P. C. Mathew, Mercy Varghese.

ENGLEWOOD, ST. PAUL'S - *Kenneth Barrow, *Bing D. Bills, *Elizabeth A. Brownlee, *Loretta M. Daniels, *Murray P. Dwight, *Lionel B. Garrison, *Kathleen D. Gill, *Paul Hiromura, *David B. Kent, *Lisa Lauderdale, Katharine W. LaMee, *Ethel C. Moses, *Dolores G. Murray, *Marjorie P. Osborn, *Eileen Pittenger, *Rudolph G. Thomas, *Helen L. Yaisley.

ESSEX FIELDS, ST. PETER'S - *William S. Bartholomew, *David F. Brandley, *Martha L. Cooper, *Russell J. Cooper, Jr., *David A. Cowell, *Timothy R. Cutting, *Mary E. Derieg, *Michael E. Derieg, *Daniel T. Espy, **Nancy K. Haga, *Austin B. Johnson Jr, *Howard L. Landstrom, *Joseph F. Martino, Jr, *Judy A. Medinets, *Edna H. Perpente, *Emil J. Piel, *Charles A. Poekel, *Patricia K. Shealeigh, *Charles T. Summers, *John Van Etten.

FAIR LAWN, ATONEMENT - *Rebecca Branstetter, *Jeanette Popielarz, *Virginia Stafford, *John Tardy, *Marilyn Williams.

FORT LEE, GOOD SHEPHERD - *Harriet Ahrens, *Moiria Bailis, *Edgar K. Byham, *Scott Heisel, *Johanna Jensen, *Ellen Kerr, *Lisa Mangini, *Bill Miller, *Sandra Finkerton, *Sam Pleasants, *Susan Porco, *Claire Roney, *Eric Rose, *Joe Santi, *Lynne Tuzik, *Connie Viola, *Anita Williams, *Richard Williams,

GLEN ROCK, ALL SAINTS' - *Ray Anderson, Karen D'Argenio, *Pamela Demarco, *Wynter E. Harper, *Trevor Hursthouse, *Marion Jewell, Walter Sumner.

LAY EUCHARISTIC MINISTER _ Walter Sumner.

HACKENSACK, CHRIST CHURCH - **Sarah Brown, Elizabeth Chance, *Gladys Dennis, *Michael Gerhardt, Marjory Jingo, Julia Gleaves, *Jasmine Sterling-Goulbourne, William Gravilla, Pamela Kuttner, Ruth LaFrance, Elaine Leslie, Andrew Link III, *Richard McFeaters, James Millar, Bernice Moran, *Barry Morrison, Karen Sabur, Sarah Savoye, Eileen Smithes, Jeffrey Spies, Kathleen Stanton, Lorraine Sudol, Janice Turner, *Joan Weed, *Donna Williams.

LAY EUCHARISTIC MINISTERS: Mark P. Christoff, Ann Hirsch, Marjory Jingo, Bernice Moran, Bridget E. Richards,

HACKENSACK, ST. ANTHONY OF PADUA - *Salvatore Garofalo, *Michael Kelley, *Juan A. Vargas Martinez, *Harry Robert, *Alfred Voto, *Charles Zisa.

HACKENSACK, ST. CYPRIAN'S - *Mary E. Ennon, *Daniel Hughes, *Olive Khaleel.

HACKETTSTOWN (BUDD LAKE), CHRIST - **William Coleman, **Shirley DuBois, **Ann B. Edgar, **Sharon Kovach, **Maria Koenig, **Joan C. Mazalatis, **Yvonne McCarthy.

HACKETTSTOWN, HOUSE OF THE GOOD SHEPHERD - *Kenneth E. Meredith.

HACKETTSTOWN, ST. JAMES' - *Stuart T. Adamo, Robert Ayres, *Cheryl Ann Fox, Erica Frank, *Frederick J.R. Jones, *Robert J. Poetsch, Edward J. Roycroft Jr.

LAY EUCHARIST MINISTER - (Heath Village) Virginia Martin B. Royce

HALEDON, ST. MARY'S - *Linda S. Berkman, *Luther E. Clifton, *Edward W. Hausleben, *Judith A. Loeb, *Barbara M. Mueller, Andrew J. Patrizio Jr., *Robert T. Powers, *Robin L. Powers, *Nancy Ricca, *Henry Ruitenberg Jr., *Freida Willey.

HARRINGTON PARK, ST. ANDREW'S - *Charles Blackington, *Alfred Brauer, *Cooper Conway, *John B. Gibbons, *Pamela Hasse, *Beth Hebert, *John Hebert, *Irene Jackson, **Gerrie H. Jeter, *Ann Olivarius, *Paul Shackford.

LAY EUCHARISTIC MINISTER - Richard Jones,

HARRISON, CHRIST - *Dorothy A. Bartkus, *Arthur Cawley Jr., *Glenys L. Wynne.

HASBROUCK HEIGHTS, CHURCH OF ST. JOHN THE DIVINE - *Ethel S. Ball, Karen Fels, *Carl W. Hasfele, *Janet M. Hager, Andis I. Kalnins, Ann MacVicar, Pat Manley, Cheryl Ann Schmitt, *Joseph L. Solda Jr., Cathie Studwell, *John Telson, *Patricia L. Thomasey

HAWORTH, ST. LUKE'S - *Shirley F. Brilakis, *Richard Gonci, *Marjorie F. Hartmeyer, *Roberta Nobleman, *Andrew Nelson Jr., *Penelope Samiljan, *Junius W. Stephenson, *Betty-Ann Wilkie, *James Wilkie.

HAWTHORNE, ST. CLEMENT'S - *Joseph S. Birch, *Thomas D. Cairns, *Catharine Coats, *Betty Ann Daren, *Roberta Faust, *Elsie Happe, *Suzanne M. Hesse, *Anne Meier, *John S. Pratt, *Donna A. Sinks, *Andrew E. Souza.

HILLSDALE, HOLY TRINITY - *Jance C. Arlin, *J. George Behringer, *Patricia A. Bradley, *Robert F. Browning Jr, *Russell Chapman, *Paul E. Fitzpatrick, *Constance A. Glaysheer, *Amanda McCaughey, *James D. McCaughey, Jr, *Kristen Negrotto, *Valerie Robinson, *George A. Tashji, *Jane A. Tashji, *Diane Tekirian, *Dayle Verrengia.

HOBOKEN, All Saints - Linda Curtiss, *Jean Forest, Kathy Ganin, Fran Henderson, Leland Hodgkins, *Peggy Hodgkins, Sean Kelly, Attienette Knapp, *Rudy Knolker, Doris Martin, Ed Martin, *John Merschtina, Jessye Nuding, Megan Nuding, *Steve Nuding, *Barbara Phaire, Bob Reynolds, *Susan Robinson, Elvie Spadavecchia, *Caren VanDyck, John VanDyck, Miriam Walden, Jennifer Walker, Simon Wethered, Justin Whittaker, *Ken Witt.

HO-HO-KUS, ST. BARTHOLOMEW'S - *Ralph Bottner, *Elizabeth M. Gregg, *Carol A. Hart, *F. David Hart, *William Keeley, *James Mathews, *Hugh MacDonald, *Nona Paulson, *Garrett H. Replinger, *William Smethurst, *C. Frederick Smith, *Harold C. Taylor. *Leo L. Winiarski.

HOPE, ST. LUKE'S - *William R. Albrecht, *Louise Litz, **Gail Martin, *Joseph Martucci, George A. Purdue, *George S. Purdue, *Mary P. Woodcock.

IRVINGTON, TRINITY - *Charolette Giampino, *Raymond H. Giampino, *Victor S. Petsch.

JERSEY CITY, INCARNATION - Jeannette Bovell, *Daniel Davis, *Sidney W. King, Jr. *Sydney Mehlomakuler, *Harold N. Morris, Reva Phillips, *Norma Ray, *Eugenia Suthern, *Godwin C. Unegbu, *Harvey Welch, *Harry Williams

JERSEY CITY, ST. MATTHEW'S - *Anna Flores, **Dorothy M. R. Fowlikes, Thelma McKinnon, Jose A. Sanchez.
LAY EUCHARISTIC MINISTER: Natalie Carter, Carria Ogilbee.

JERSEY CITY, ST. PAUL'S - *Carole A. LaBate, *Lorraine O. Smith, *William C. Young.

JERSEY CITY, ST. STEPHEN'S - *Alan R. Bodtmann, *Magna S. Hadley, *Michael F. Rems.

KINNELON, ST. DAVID'S - *Charles Ackroyd, *Paulina W. Barker, *Carl F. Buck, *David Clews, *Mary Ruth Harbinsky, *Thomas G. Hays Jr., *Joan M. Ludwig, *Caroline E. Mossip, *Sandra Rodham, *Robert A. Ward Jr.

LEONIA, ALL SAINTS' - James I. Avignone, *Gail Buckner, *John Cavada, *Trudi Cavada, *Rex Chao, *Ruth Chao, *Andrew Duda, *Elizabeth Ellis, *David Fleming, *Jane Flowers, *Peggy Forsthoff, *Roger Forsthoff, *Nancy Hawkins, *Renee Johnson, George Korkgy, *Pamela Loveless, *Teresa Marciano, *Jeri Marshall, *Henry Meyer, *Edward Quinones, *Stuart Ravnik, *Terri Ravnik, *Heather Ross, *Suzanne Spooner

LINCOLN PARK, ST. ANDREW'S - *Janet Brocklesby, *Joanna Foster, *Thomas Ingram, **Elizabeth L. Kelly, *Burton H. Lapp, *Barbara Noyes, *Jesse Reyes, *George Shanoian, *Eleanor D. Tompkins, *Frances Trott.

LITTLE FALLS, ST. AGNES' - *Betty A. Allen, *Leonard Berdan, *Robert Burden, *James C. Chastney, *John A. Dandt. *Joan L. Loiacono, *Merrill A. Montgomery, *Gene M. Young.

LIVINGSTON, ST. PETER'S - **Robert R. Bahn, **Cynthia M. Brady, *Janet H. Galloway, **Janice L. Hoffman, *Barbara E. Pocal, *Jaqueline B. Schaefer, *Nancy L. Tiensch, *Marie E. Wills.

LYNDHURST, ST. THOMAS' - *Ruth D. Andrew, *Emma Kalleccillo-Bone, *Joseph Buccinio, *John C. Garde, *Karen M. Holzherr, *Paul Holzherr, *Jennifer R. Moss, *Susan E. Qualls, *John Sedlock.

MADISON, GRACE - **Bruce N. Bensley, *Thomas Bonome, **Christopher Cone, *Harrison Gardner, *Suzanne B. Geissler, *Elizabeth Maeussler, *Nancy V. Ihloff, *Clifford Johnson, Helen King, *Anna Kirby, **Eliot Knight, Amy Lau, **Rosemary Lillis, *Donald R. Marcy, *John Middleton, *Hans Morsink, *Amy L.M. On, *Joan W. Pittis, *Paul R. Porter, *Michael Rawitz, Paul Riemann, *Matthew Seneca, *Joan P. Schabacker, *Allen E. Strand, *Hester Wharton.

LAY EUCHARISTIC MINISTER: Elizabeth S. S. Hae

MAPLEWOOD, ST. GEORGE'S - **Brian Bamforth, *William S. Bigelow, *Ulysses Dietz, *Andrew Emerson, *Tilly-Jo Emerson, *Caspar Ewig, *John J. Farmer, **Salvatore G.G. Fortunato, *T. Carter Hagaman, **Janet R. Hardy, *Margaret S. Koeniger, *Rosemary H. Lillis, *Susan O'Hara, *Elizabeth Seward.

MAYWOOD, ST. MARTIN'S - *William Dorn, *Vivian Jones, *Norman Leibrock.

MENDHAM, ST. MARK'S - *Mark Clark, *Jean A. Day, *William F. Grier, III, *Gail P.T. Goggin, **Douglas E. Hagar, *Mary Hagar, **Carol J. Horton, *Thomas D. Kerr, *Russell Komline, *James H. Laughlin, *Jason J. Leffler, **Louis C. Leffler, *Sam Ray, **Victoria H. Shurtleff, *David M. Sullivan.

MIDLAND PARK, GOOD SHEPHERD - *David N. Beckwarmert, *Richard B. Cooper, *Albert J. Cornewal, *Joan C. Gomes, *Denise L. Powell, *Alfred Schmalfuhs, *John J. Wynne.

MILLBURN, ST. STEPHEN'S - Ronald Best, *Richard B. Cole, T. Felder Dorn, Jean James, Jo Ellen McFarland, *Roger McFarland, *Robert Newall, Deborah Perdelwitz, Joel Perdelwitz, *Roger Riedel, *Francis Young.

MILLINGTON, ALL SAINTS' - James A. Cline, *Stewart A. Cunningham III, *Stanley A. Joy, John McElroy, Christal K. Packwood, *Audrey E. Roller, *Martha F. Rossnagal, *Janice L. Stoyle, *Martha M. Wyatt, *Percy S. Young, Bill Vost.

MILTON/OAK RIDGE, ST. GABRIEL'S - *Mary J. Akos, *Thomas Akos, *Naomi Horsky, *Richard Lassett, *Patricia Taylor.

MONTCLAIR, ST. JOHN'S - Barbara Azzoli, Marjorie Y. Burdick, *Barbara P. Berger, Delia Chang, Dorothy Veith-DiPaolo, Margaret Gat, William L. Nikel, Lydia E. Payne, Junius LeV. Powell Jr., Alix Ross, *Frederick T.D. Sibley, *Roger K. West, **Jacqueline T. Wheelock.
 LAY EUCHARISTIC MINISTER: Barbara Berger, Marjorie Burdick, Dorothy DiPaolo, Ann Eustace, William L. Nikel.

MONTCLAIR, ST. LUKE'S - Cheryl Brocking, *Marion L. Connell, *David Crean, Mary Jane Erickson, Ned Fawcett, *Carol Flanders, Al Grover, Murielle Hester, Mel Hintz, *John FHoward, William Kennard, *Sally Kress, *Chris Landua, Elliott Lee, *Karen Lindholm, *Muriel E. Massiah, Catherine M. McFarland, *Garret Roosma, Robert Rose, *Nancy Ross, Margi Ruprecht, *David P. Soule, Kelvyn Walter, *Meredith Wilkinson.
 CHALICE BEARER ONLY: Bets Crean, Gloria Kohler, Jane Reynolds.
 LAY EUCHARISTIC MINISTERS: Barbara Fondeur, Richard Konopka, Ellie Rood.

MONTCLAIR, TRINITY - **Edward M. Jenkins, *Frieda D. Smith, *Benjamin L. Wilkinson, Sr.

MONTVALE, ST. PAUL'S - *Robert Bogert, *Ronald Busse, *Charles Gasior, *Leonard R. Gibson, *Christina G. Hembree, *Barbara G. Hemink, *James Howell, *Lee A. Krug, Charles Kurtzke, *Margaret Litke, *June Lockitt, *A. John Moncrief, *Peggy Neufeld.

MORRIS PLAINS, ST. PAUL'S - **Jill Alexander, **Stephanie M. Diamond, *Emily M. Doswell, *Patricia Gibney, *Audrey R. Glazar, **John H. Gogerty, **Sean A. Gogerty, *Linda Greuter, **Rosemary P. Halstead, *Viktor Hands-Renwick, **Louise Heick, **William L. Heick, **Thomas A. Jacobsen, **Thomas M. Jones, **Bruce A. Marsland, *Judith P. Murphy, **Robert O. Sinclair Jr, *John Squillace, *Eckhard Stuart.
 LAY EUCHARIST MINISTER - Mary Lou Strohl.

MORRISTOWN, REDEEMER - Richard E. Ballard, *Tim Burke, *Lily DeYoung, Bethany S. Dickerson, *Charles W. Dickerson, *Judith A. Dickerson, Khari Dougan, *Paul Dunnder, *Greg Eisnauale, *Kim Frey, *Cheryl Gauff, *Jim Gauff, AnnMarie Johnson, *George Jordan, *Joseph Laidy, *Kay D. Leidy, *Kay Malcolm, *Jay McKinley, *Ed Maada, Joan F. Nolan, Harold J. Patterson, Jr, *Carl Pemberton, *Faye Pemberton, *B. Preston Root, *Gene Stewart, *Cliff Wood,

MORRISTOWN, ST. PETER'S - **William E. Bailey, *Michel Belt, **Elizabeth Bramhall, *Frederick M. Crofts, *Virginia E. Hoff, *Robert W. Keaten, *William Keill, *Thomas G. King, *Katherine Laud, **Andre J. Mendell, *Michael Poland, *Sandra Poland, *Edward W. Probert, *Diane L. Rhodes, Lockwood Rianhard, Mary E. W. Rianhard, *Barbara M. Rosenthal, *Thomas D. Schlabbach Jr., *Mary Lou Strohl, **Jane A. Tomaine, *Mary F. Weldon, *George D. Wheeler, *Anne B. Yardley.

MOUNT ARLINGTON, ST. PETER'S - *Francis A. Bourgeois, *Barbara Cianciulli, *Adriana E. Deile, *Harry Garra-brant, *Dorothy Gutwine, *Michael Kollasa, Marjory A. McClary.

MOUNTAIN LAKES, ST. PETER'S - Hal Avery, **Donald F. Ayers, Brank Beardsley, *Diane Close, **Annie Coulston, Ward Dorer, Barbara Eckhardt, David Gneiwek, Barbara Kemp, *Chris Kemp, *Charlotte Nelson, Nancy Nickens, **John Pendleton, **Mary B. Preston, *David Reade, Missy

Rose, Karen Schwinger, Steve Shaw, *Sarah Spinosa, Phil Tutschek, *Jim Vail, **Skip Watts, Keith Wright, Matthew Garnett.

NEWARK, ALL SAINTS' CHAPEL - *Michael Francaviglia, *Karen Lindley, *Virginia Maiella.

NEWARK, GRACE - *Walter M. Koenig, Michael Lindstrom, *Samuel D. Moore, Jr., *Chief John Quartey, *Charles E. Turner.

NEWARK, HOUSE OF PRAYER - *Rosalia L. Clegg, *Forrest Drennen, *Douglas Eldridge, *Heather Griffith, *Yowanda Herring, **Janice M. Newman, *Junia Wilson.

NEWARK, ST. ANDREW'S - *Stanley D. Barclay, *Edna A. Daley, *Kevin M. Davis, **Sebrina Davis, *Leslie C. Hughes, James L. Jenkins, *Anthony Pearson, **Rita M. Romain.

NEWARK, ST. BARNABAS' - *Barbara Conroy, *Joseph A. Dasant, *Ellen Moore, *Desmond Rollins, *Louise Waigers, *Patricia Williams.
CHALICE BEARERS: George Benson, Anasthasia Richards, Veronica Smith, Frank Waigers, Jr.

NEWARK, ST. THOMAS' -

NEWARK, TRINITY - *Judith Y. Ashman, Gail Barkley, *James Churchman Jr., **Harold Esannason, *Lisa Garland, *Yvette Garland, *Alfred Gaymon, Isaiah A. Lyman, *Frances Leonard-May, **Charles Nelson, *Whitney Parker, **Ovide E. Vital, *Roger Watson.

NEWTON, CHRIST - *Patricia L. S. Behson, *Howard E. Case, *Estelle D. Cutler, *Dwight Fickes, Peter Kerr Hahn, *James A. Laing, *Kathleen M. C. Marquard, *Robert W. Metsger, *E. Natalie Waterbury Nicol, *Geoffrey Zoeller.

NORTH ARLINGTON, ST. PAUL'S - Walter R. Schaufels, Mary Helen Zook.

NORWOOD, HOLY COMMUNION - *William R. Evans, *Nelson T. Nordquist, *Eleanor Rymshaw, *Jane Sheehan, *Polly A. Spadaccini.
LAY EUCHARIST MINISTER - John T. Heslin.

NUTLEY, GRACE - *Adele S. Bastinck, *Katherine J. Gangi, *Novella Gilbert, *Victor E. Palm, *David M. Pellnitz, *John M. Welch.

OAKLAND/FRANKLIN LAKES, ST. ALBAN'S - *Rosemary Adams, *Robert Barker, *Peggy Beyda, *William DeLorenzo Jr., *Louise Gillard, *George Hayman, *Jean La Cass, *George O'Neill, *Alicia Renne, *Robert White.

ORADELL, ANNUNCIATION - *Judith Lyn Allen, *Ferdinand L. D'Esposito, *Susan M. Dziemian, Jane M. Eliasof, *Diana Hauser, *Betsy A.M. Jenny, *Scott King, *Gregory Koulatsis, *Craig F. Mitchell, *Dorothy O'Neill, *Elaine H. Reno, *Patricia Seitz, *Carol Sherwood, *H. Colin Smith.

ORANGE, ALL SAINTS' - *Michael C. Albertis, *Dolores A. Boss, *Grace P. Charles, *Gregory O. Crease, *Elizabeth E. De Groat, *Carol W. Ferrari, *Donald B. Liddle, *C. Laurence Piersol Jr., *Peter Woolley.

ORANGE, EPIPHANY - *Winfred S. Gideon III, *Laurie Folkes, *Elsie P. Pilgrim.

PARAMUS, ST. MATTHEW'S - *Evelyn Cheringal, *Barbara A. Joosten, *Linda Keeney, **Rowena Rotolo, *Salvatore Rotolo.
EUCCHARISTIC LAY MINISTER - Marion Johnson.

PARSIPPANY, ST. GREGORY'S - *David Battsituta, *Lorraine M. Billinghamurst, Pat Brown, Lois D. Cottrill, **Thomas Coulter, **Eugene J. Kelly Jr., *Glenn Libby, Binnie B. Miller, Carol A. Mooney, *John L. Mooney, *Florence W. Mulvey, *Kathryn E. Niosi, *Margaret Pentaleri.

PASSAIC, ST. JOHN'S - *Claude Davis, *Marion DeGroat, Vernon Gordon, *Rosemarie Harvey, *Marytha Smith-Allen, *James Tons.

PATERSON, HOLY COMMUNION - *Eddie Lester, *Richard McDowell, *Cecielyn Miller, *Andrew Sims

PATERSON, ST. PAUL'S - *Rosa G. Almonte, **Yvonne P. Boggio, **Alan Bowen, *Robert Briggs, Blossom Cole, **Patricia Cumberbatch, Florence Cunningham, Lois Deyo, Karen Dobney, *Curtis Gaston, Rosie Grant, *Mary Ann Gloriande, *Wynter Harper, George James, Paula Low-A-Chee, *Dennis Lysaght, Hector Melendez, Meg Meyers, *Dolores D. Most, Charles Patterson, Joseph Phillips, *Susan Rosasco, *George M. Solomon, Eleanor Tomb, Al Williams, John Zinn.
CHALICE BEARER ONLY: Denise R. Lewis, Esther Lindia.
LAY EUCCHARISTIC MINISTER: Elinor Bond, Patsy Brooks, Ariel Henry, Richard Roper, Candida Sanchez.

PATERSON, TRINITY - Carmen Acosta, Abdias Arias, Altagracia Arias, Juan Arias, Julio C. Arias, Carmen Gonzalez, Ana Hernandez, Nydia Lopez, **Elizabeth J. McGinnis, *Dabney Narvaez, *Robert J. Patrick, **Ethel Peters, **John Peters, *Frank J. Poole, Rosa Torrellas, **Eleanor Wiegand.

PHILLIPSBURG, ST. LUKE'S - *Larry Borsi, *Stuart J. Ferguson, James Fritz, Louise Handelong, *Alecia Karcanes, *Marvin Koch, *Ralph Laubach, Patricia Roth, *Patti Sandquist, Russell H. Stewart, *Janet N. Stull.
CHALICE BEARER ONLY - Susan Borsi, David Exley, Jane Exley, Katherine Matlock, Dawn Paulus, Russell Stewart, Diane Tedesco.
LAY EUCCHARISTIC MINISTER - William Ailbee, Judy Eitzen, Richard Exley, Kay Oakley, Bert Roling.

POMPTON LAKES, CHRIST - **Jana Draper Bogart, Thomas C. Ciaburri, *Barry M. Cusano, Jr., **E. Burgess Freeman, Jenifer Lewis, *George K. North, *Janice R. Paxton, *James Peters, **Catherine Prekel, Robert G. Schmieder, **Nancy J. Whiting, Ian Wymbs.

RAMSEY, ST. JOHN'S - *Martha Anderson, *Tracy H. Bacon, *Dean H. Cary, *Cynthia Christensen, *Carol-Lynn Crawford, *Elaine O. Frost, *Francis T. Giuliano, *Doris Latham, *Leon C. Longchamp, **Daniel McCleerey, *Abigail Overton, *MaryAnn Pearson, *Rodman C. Robinson, *Ronald L. Roshong Sr., *Letitia Sage, *Anthony Sadalmeyer, *Burton Shadow, *George Stata, *Harvey Turer, *Valerie K. Turer.

RIDGEFIELD, ST. JAMES' - David C. Crandall, *George Eisenhauer, Alfred Ilch, *Roy Morrison, *C. Bernard Snyder, *Thomas Wilhelm.

RIDGEFIELD PARK, ST. MARY THE VIRGIN - *Charles R. Jacob.

RIDGEWOOD, CHRIST - Linda E. Aho, Grace V. Alden, **Vernon S. Alden, Maurice T. Bolmer Jr., Barbara J. Canali, *Elizabeth B. Crabtree, *John D. Cregan, *Muriel H. Diggs, *Frances Donoghue, Stephen C. Duggan, *Daniel Eckhardt, *Richard C. Freimuth, Joyce E. Grimley, *Richard A. Grimley, *Conrad R. Hirzel, *Ruth Hook, Patrick A. Hunt, *Layne Johnson, *Alfred C. Jones, *Sally C. Jones, William H. Kirk, *Melissa R. Korsgen, *Marion D. Kortjohn, **Doris E. Landre, Thomas Alan Martin, *Dorothy E. Meyers, Stephen R. Meyers, Lindsey W. Moynihan, **Richard J. Moynihan, *Elizabeth Marie Rile, *W. Howell Rile, *Martha J.S. Rodwick, David G. Sayles, **Germaine L. Sayles, *Anita L. Seidler, *Margaret Singer, *John A. Snyder, *Roger A. Soback, *Donald B. Steen, *Frances E. Tobin, *Jerry C. Tobin, *Susan E. Tobin, Helen D. Wicks,

RIDGEWOOD, ST. ELIZABETH'S - *Pamela D. Barnett, *June B. Bove, *Bruce K. Byers, *Fairleigh S. Dickinson Jr., *Ann Dowling, *Susan C. Drop, *Eugene Hammond, *Lynn E. Hammond, *J. Forrest Jones, *William E. Kuipers, Jr., *Robert G. Lahita, *Donald R. Mason, *James R. Scielzo, *Robert A. Steinbach, *John Witherspoon.

RINGWOOD, CHURCH OF THE GOOD SHEPHERD - *Elizabeth Eades

ROCHELLE PARK, ST. PETER'S - *Gale Bornkamp, Stewart A. Cunningham, Jr., *Louise E. Kern, *James H. MacKardell, *Carol J. Parkerton.

RUTHERFORD, GRACE - *Walter I. Anderson, **Christianna R. Martin, *William G. McColl, **Thomas Piccata, *Earl F. Schneider, .
LAY EUCHARISTIC MINISTERS: Doris Lynyak, Earl Nelson, Steven Shepherd.

SHORT HILLS, CHRIST - *Judy H. Albers, *Douglas G. Brace, *R. John Cooper III, *Cynthia Q. Fuller, *Gretchen L. Hamilton, Oliver H. Havens, *W. Owen Lampe, *Thomas H. Mack, *Sandra V. Marshall, *Samuel A. McKeown, Peter Prowse, *Jane C. Riedel, *Benita D. Rountree, *A. Gary Shilling, *Robert Tansill, *A.L. Thomas, *Juli S. Towell, *Malcolm R. Warnock, Charles Ziese.

SOUTH ORANGE, ST. ANDREW/HOLY COMMUNION - *Phillip A. Copp, *Ann S. Doyle, *Sidney A. Dyar, *Richard B. Grove, *Joan McCullough, *Norma S. Nichols, *Michael P. Peinovich, *A. Bruce Smith, *Neville Sutherland.

SPARTA, ST. MARY'S - *Louise A. Clarke, *Judith K. Dorhout, *Emily L. Johnson, *Matthew T. Jones, *John Lynch, *Terence T. McGreevy, *Elizabeth V. Meier, *Norman J. Meier, Jr., *Richard E. Mericle II, *Virginia Martin-Royce, *D. Clinton Smith, *Richard C. Stone Jr., *J. Michael Sutcliffe, *Bruce A. Whitehouse, *Peter Wikander.

SUCCASUNNA, ST. DUNSTAN'S - *Rose Barrett, *Arthur Bounds, *Nancy D'Albis, *Penelope Gordon, *Robert Klein, *Constance Lane, *Tracy Myer, *Louis Pecora, *Barbara Piccirillo, *Dennis Piccirillo, *Margaret Prudden, *Craig Reges, *Karen Reges, *George Wells, *Linda Wells, *Sander Zulauf.

SUMMIT, CALVARY - **Katherine W. Anderson, *A. David Bennett, *Ernest C. Biglow, *Frank W. Botthoff, *Cheryl Bowman, Lorelei Burns, Adelaide P. Bull, *Barbara U. Cady, H.W. William Caming, *Stuart Cook, *Jacqueline Landwehr, *Mary Liz Lewis, *Kathleen N. Locke, *Marie C. Mason, *John K. Mell, Margaret Mitchell, *W. Ronald Nock, *JoAnn Perry, William J. Pyle, *Charles S. Rall, *Louise Schult, *Peter H. Schult, *Hans J. Solmssen, Ursula M. Sommer, Meredith Taylor, *Susan A. Watts, *Katherine M. Webster, *Laurin Wheeler.

TEANECK, CHRIST - *Carmen D. Brown, *David O. Bruce, *Rodger J. Carey, Jr, *Emilio A. Larrier, *Beatrice Murray, *Gail C. Storero.
LAY EUCHARISTIC MINISTERS: Carol Huntington

TEANECK, ST. MARK'S - *Karen Booth, *John A. Carroll, *Jacqueline C. Flowers, *Robert Gillespie, *Eleanor E. Jordain, *Angela MacDonald, *Howard H. Mackey, Jr, *Ellen Neufeld, *Michael Neufeld, *Allen J. Pastryk, *Richard Zimmerman.

TENAFLY, ATONEMENT - *Louise C. Chambers, *Marilyn A. Croneberger, *Alfred B. Kane, *Lila H. Kane, *Alan Lauderdale, *Edith R. Lauderdale, *Vance Lauderdale, Jr, *Carol Ann Petrovich, *Janice H. Smith, *Josephine Vaughan, *Samuel S. Vaughan, *Dean Weber, *Lynne Weber.

TOTOWA, CHRIST - *Randall Bush, *Lucille Gaita, *Shirley Gerhardt, *William Monaghan, Jr, *Lee VanDerburgh.

TOWACO, TRANSFIGURATION - *William Grouke, *Linda Janowitz, *Virginia Maiella, *Susan Meyer, *Mavis C.W. O'Rourke, *Ned Pairca, *Sally Stevralia.

UNION CITY, GRACE - *Elsie Lubben, *Oscar A. Victorio.

UNION CITY, ST. JOHN'S - *Lidia Faria, *Lorraine Gerbehy, *Sonia Martinez, *Victor Pin.

UPPER MONTCLAIR, ST. JAMES' - Kermit Angstadt, Charles Atherton, Pam Atkins, *Martha Boughner, *Michael Bowden, Nan Day, Carole Hankoff, Walter Kirkland, *Pat Kirkwood, Wanda Kloza, *Bard Langstaff, *Sharon Snead, *Adrienne Thomas.

CHALICE BEARERS - Joni Bakum, Susan Cancelosi, Joyce Casto, Nat Cheney, Sam Snead, Nancy Weidner, Gloria Grosso, Al Sagosz VERNON, ST. THOMAS' - *Joanne M. Hammons, *William R. McGarvey, *Kathleen Moore, *Carol L. Nystrom, *Carol Poplaski, *Richard E. Poplaski, *Ellen J. Shapiro, *Shirley A. Solanka, *J. Carol Stromek, *Michael Wiedbrauk, *Nancy C. Wiedbrauk.

VERONA, HOLY SPIRIT - *Gerald J. Evans, *Edith Ewing, *Steve Foster, *David Patton, Sr.

WANTAGE, GOOD SHEPHERD - *Mildred Dubiel, June Eisenecker, *Patricia A. Hoffman, Catherine R. Klecha, Sharon L. Klecha, *Joan Lodge, *M. Scott Lodge, *Nancy C. McKenna, *Kenneth E. Meredith, *Lynn B.J. Tyler, *Linda C. Vickery, *Jean B. Zwirak.

WASHINGTON, ST. PETER'S - *Jayne Garretson, *Robert Garretson, *Sandra Oatley.

WAYNE, ST. MICHAEL'S - *Jerald M. Honeycutt, *Daniel F. Kuzma,
 *Robert S. Lanterman, *John Levy, *Edward Mason, *Lois E. Peterson,
 **Norma T. Snider, *Janet C. Tichansky.

WEST MILFORD, INCARNATION - *Susan C. Calcagno, *Donna Cory, *Wade Cory,
 *Ray Edler, *Tom Fowler, **Adelaide Gisler, *Christine Marston, *Marty
 Tabaka, *Bruce Watts, *Patricia J. Watts.

WEST ORANGE, HOLY INNOCENTS' - *Linda Lukasik, *Michael Lukasik, *Rhona
 Mollard, *William Mollard, *Claire Scott, *Virginia Smith, *Beverly
 Wapshare.

WEST ORANGE, HOLY TRINITY - Winston Smith.

WEST ORANGE, ST. MARK'S - *Andrew Belgrave, *Gerald Belgrave, *Albert
 Jones, *John Meehan.

WESTWOOD, GRACE - *S. Tice Chase, *Maureen A. Damerell, *John Dowdie,
 *Dana L. Heikes, *Russell H. Knutsen, *John L. Martin, *John S. Martin,
 Jr, *Nancy L. Mueller, *Winifred L.D. Mueller, *Theresa M.J. Peter,
 *Michael F. Rehill, *John A. Schneider, *Andrew W. Smethurst, *Paul S.
 Sobeck, *Lawrence D. Sunden, *Mary E. Sunden,

WOOD-RIDGE, ST. PAUL'S - *Edith Becker, Cindy Brummer, *Robert J.
 Brummer, Carol Cristensen, *Frank Hopkins, Ruth Plifronio, Evelyn
 Shedd.

LAY EUCHARISTIC MINISTERS: Janet Huntley

####

name only = Lay Reader

* - also Chalice Bearer at Holy Communion.

** - also Chalice Bearer and Lay Eucharistic Minister

VITAL STATISTICS

DATA YEAR 91

VITAL STATISTICS DATA YEAR 91			BAPTIZED MEMBERS		CONFIRMED COMM. IN		BAPTISMS		CONFIRMATIONS		HOLY COMMUNION		ATTEND.		PUPILS	
			DEC. 31	REMEMS	COMM. IN	ADULTS	CHILD.	REC'D.	SUNDAYS	WIDAYS	PRIVATE	PAR- RAGES	BUR- ALS	OTHER SERV.	4 KEY SUNDAYS	CHURCH DAY SCHOOL
Alameda, Epiphany	157	161	149	161	0	0	0	0	145	23	15	2	3	50	110	31
Arlington, Trinity	131	127	112	112	0	4	0	0	51	59	1	1	11	12	96	14
Bayonne, Calvary	133	124	97	89	0	2	0	3	0	53	11	70	0	4	1	42
Bayonne, Trinity	123	120	120	130	0	2	0	3	105	109	4	8	4	12	87	33
Belleville, Christ	60	61	55	52	1	1	1	0	1	50	11	12	1	0	57	8
Belvidere, St. Mary	111	119	63	63	0	0	0	0	0	34	50	13	1	0	42	38
Bergenfield, All Saints	163	167	0	104	0	5	0	2	1	86	46	17	3	4	4	31
Bloomfield, Advent	65	68	65	58	0	1	0	0	0	52	12	6	1	0	42	6
Bloomfield, Ascension	44	48	39	21	0	3	0	0	1	46	2	59	2	2	18	0
Bloomfield, Christ	310	342	311	311	0	10	0	2	0	104	42	26	3	13	146	39
Bogota, St. Peter	137	136	0	110	0	0	0	0	0	32	25	15	1	2	63	0
Boonton, St. John	325	322	298	134	0	8	1	1	0	75	58	16	11	19	61	42
Budd Lake, Christ	101	118	63	41	0	3	1	0	1	51	1	1	0	1	71	34
Chatham, St. Paul	591	591	560	475	1	1	12	1	4	0	90	73	34	4	9	10
Chester, Neustad	228	224	190	160	0	0	1	6	0	81	23	9	2	1	96	101
Cliffside Park, Trinity	174	175	150	111	0	2	0	0	0	126	38	107	8	5	6	119
Clifton, St. Peter	260	261	202	203	0	8	0	0	0	99	36	10	2	2	18	115
Denville, Our Saviour	609	617	370	370	0	16	0	0	0	104	61	22	16	9	109	212
Dover, St. John	237	232	185	185	2	0	1	3	6	100	40	40	4	7	11	148
East Orange, Christ	576	555	342	369	1	1	17	2	3	0	84	29	17	4	2	0
East Orange, St. Agnes	185	217	241	201	0	3	2	12	2	2	0	18	3	1	2	393
East Orange, St. Paul	85	87	0	85	1	1	1	0	0	81	8	5	3	0	3	175
East Rutherford, Resurrection	70	89	89	39	0	1	0	2	0	52	9	2	1	1	0	8
Englewood, St. Paul	817	868	508	506	6	17	4	0	103	81	36	11	15	69	233	
Essex Falls, St. Peter	905	858	643	568	1	15	2	0	1	96	24	1	10	17	24	286
Fair Lawn, Abanement	390	396	300	219	0	4	1	0	2	30	5	28	1	1	1	57
Fort Lee, Good Shepherd	389	426	365	219	0	0	3	1	2	93	33	143	13	24	11	140
Glen Rock, All Saints	206	206	176	156	0	1	0	1	0	94	12	53	7	10	26	33
Hackensack, Christ	254	279	270	270	1	7	1	6	3	117	40	46	3	2	28	126
Hackensack, St. Anthony	253	381	214	191	0	3	4	0	16	152	296	278	1	7	470	41
Hackensack, St. Cyrilian	45	45	46	42	0	0	1	0	0	64	11	18	0	0	6	12
Hackettstown, P.V.E.N.	639	645	402	435	0	15	6	0	6	15	4	25	19	12	15	250
Hackettstown, St. James	383	382	287	326	0	19	0	0	0	96	12	5	5	3	250	162
Haledon, St. Mary	202	208	137	94	0	3	0	7	1	105	38	8	2	3	88	62
Hoboken, Good Shepherd	244	250	139	159	0	11	7	4	1	97	10	24	6	3	268	18
Harrington Park, St. Andrew	159	171	160	160	1	8	0	0	0	91	13	62	0	1	15	88
Harrison, Christ	77	81	81	81	0	1	0	0	0	50	23	32	0	5	34	18
Hersbruck Heights, St. John	196	197	108	89	0	2	0	0	0	90	19	6	0	2	0	6
Heworth, St. Luke	224	230	172	144	1	3	1	0	3	88	90	19	6	35	16	0
Hickory, St. Clement	238	247	107	140	0	7	1	0	0	104	160	15	5	8	120	35
Hilldale, Holy Trinity	409	387	224	224	0	9	1	4	1	107	44	108	5	7	9	52
Ho Ho Kus, St. Bartholomew	197	199	172	199	0	3	2	2	1	111	62	32	2	0	139	32
Hoboken, All Saints	163	134	118	118	0	3	0	0	3	104	25	15	6	0	112	33
															131	22

DIOCESE OF NEWARK, Page: 1

* Indicates incomplete or obsolete data.

VITAL STATISTICS		SERVICES OF HOLY COMMUNION										PUPILS	
DATA YEAR '81		CONFIRMATIONS										AVERAGE ATTEND.	
BAPTIZED REMEMBERS	BAPTIZED REMEMBERS	CONFIRMED	BAPTISMS	CONFIRMATIONS	SUBS'D. MEANS	INDIANS	PRIVATE	RIAGES	ALS	OTHER	SUBSANTS	4 KEY	SCHOOL
JAN. 1	DEC. 31	COMM- NIGANTS	ADULTS	ADULTS	CHILDS.	CHILDS.	CHILDS.	CHILDS.	CHILDS.	CHILDS.	CHILDS.	CHILDS.	CHILDS.
182	215	175	153	7	1	9	14	80	9	6	5	2	12
Hope, St Luke	78	95	46	0	1	0	0	55	3	0	0	1	66
Irrington, Trinity	85	112	59	2	3	1	0	44	1	20	0	2	70
Jersey City, Ascension	223	233	93	6	6	0	0	32	0	0	2	0	117
Jersey City, Grace	284	214	109	1	7	0	0	32	30	84	3	2	96
Jersey City, Immaculation	64	89	8	4	0	0	0	31	39	24	1	1	16
Jersey City, St John	72	75	0	0	0	0	0	40	3	0	0	17	27
Jersey City, St Matthew	221	184	124	0	4	0	0	2	80	9	5	7	15
Jersey City, St Paul	125	133	76	0	5	0	1	40	0	0	1	1	15
Jersey City, St Stephen	154	179	119	0	6	5	6	3	94	55	2	3	152
Kinnison, St David	181	204	160	1	5	7	0	88	24	19	2	0	18
Louis, All Saints	258	259	187	1	3	2	0	104	14	14	1	4	94
Lincoln Park, St Andrew	243	217	207	0	3	2	0	87	50	27	2	7	56
Little Falls, St Agnes	136	125	124	0	2	0	0	1	98	16	30	0	5
Livingston, St Peter	194	157	112	0	0	2	4	1	171	301	31	18	62
Lyndhurst, St Thomas	663	870	643	0	0	4	0	1	93	80	78	1	5
Madison, Grace	483	484	327	0	14	0	4	0	95	21	3	7	0
Maplewood, St George	268	268	161	1	3	1	2	0	102	103	0	4	5
Maywood, St Martin	232	282	202	0	3	0	0	0	97	6	39	2	4
Maywood, St Mark	444	367	281	0	3	0	0	0	95	19	10	1	0
Midland Park, Good Shepherd	315	318	256	0	2	9	0	0	106	44	102	10	6
Millburn, St Stephen	725	712	412	1	18	5	6	4	53	21	7	5	1
Millington, All Saints	141	121	64	0	6	0	4	1	53	18	1	2	0
Millington/Good Hope, St Gabriel	241	245	248	0	3	0	2	4	98	18	21	6	2
Montclair, St John	1,483	1,443	613	0	26	1	9	13	159	124	78	5	18
Montclair, St Luke	219	219	227	0	3	2	2	0	106	63	37	5	7
Montclair, Trinity	731	745	391	1	13	1	3	0	108	0	28	7	5
Montclair, St Paul	756	768	744	0	17	3	13	3	147	118	51	15	7
Montclair, St Peter	228	257	6	0	4	0	0	5	104	39	29	15	7
Mount Arlington, St Peter	584	584	581	0	3	1	1	0	103	60	10	7	11
Mount Arlington, St Peter	318	325	259	0	18	5	0	3	103	4	0	6	0
Mountain Lakes, St Peter	1,017	1,017	673	2	18	2	0	4	184	316	50	1	3
Musart, Grace	109	109	90	0	0	2	0	4	53	53	0	2	2
Musart, House of Prayer	125	125	95	0	1	0	0	4	43	3	2	1	0
Musart, St Andrew	27	27	46	0	0	0	0	3	56	5	0	2	1
Musart, St Bernadette	457	383	315	0	14	2	0	0	91	55	9	11	9
Musart, Trinity	417	417	314	0	14	2	0	0	103	49	3	3	2
Neckton, Christ	87	88	80	0	0	1	0	0	72	2	2	1	4
North Arlington, St Paul	272	272	76	0	3	1	0	0	52	10	5	4	9
North Bergen, Transfiguration	322	322	322	0	12	0	0	6	106	68	131	13	11
Norwood, Holy Communion	540	540	373	0	0	0	0	6	106	68	131	13	11
Oakley, Grace	190	174	164	0	0	1	2	3	103	44	27	0	3
Oakland, St Alban	190	174	164	0	0	1	2	3	103	44	27	0	3

VITAL STATISTICS DATA YEAR 51	BAPTIZED MEMBERS		CONFIRMED COMM. IN	SACRAMENTS		CONTRIBUTIONS		HOLY COMMUNION		MAJ. BUILT- UP		SUNDAYS		AVERAGE ATTEND.		PUPILS	
	JAN. 1	DEC. 31		BAPTISMS	COMM. IN	ADULTS	CHILD.	ADULTS	CHILD.	REC'D.	SUNDAYS	WOMEN	PRIVATE	SUNDAYS	4 KEY	SCHOOL	DAY
Grassfield, Amunciation	312	335	252	180	146	4	6	1	2	7	1	94	44	28	7	16	159
Orange, All Saints	189	284	146	146	146	0	1	1	0	0	2	103	206	13	0	38	78
Orange, Epiphany	313	343	231	231	231	0	8	0	0	0	0	52	49	21	4	11	149
Parman, St. Matthew	141	140	75	75	75	0	0	0	0	0	0	91	27	23	3	5	6
Parsippany, St. Gregory	211	214	206	214	206	0	5	0	3	1	1	80	10	3	1	2	53
Passaic, St. John	284	296	155	163	155	0	5	0	0	0	0	106	10	8	3	7	159
Peterman, Holy Communion	128	126	79	56	56	0	5	0	0	0	0	82	16	21	3	14	75
Peterman, St. Paul	477	543	500	400	400	4	13	11	1	2	2	91	87	60	2	8	10
Peterman, Trinity	87	85	74	70	70	0	4	14	5	0	0	100	7	18	1	1	14
Phillipsburg, St. Luke	252	258	257	207	207	0	14	2	8	0	0	93	26	117	3	7	0
Pompton Lakes, Christ	714	732	384	368	368	1	31	0	10	0	11	74	9	29	20	21	207
Ramsey, St. John	683	695	339	281	281	3	26	0	12	1	6	4	83	104	162	8	3
Ridgefield, St. James	512	485	350	337	337	1	16	1	0	4	0	90	57	81	5	9	50
Ridgefield Park, St. Mary	235	231	131	131	131	0	3	0	0	0	0	141	152	53	9	12	8
Ridgewood, Christ	1,317	1,310	1,019	1,019	1,019	3	12	3	8	3	3	84	36	22	9	2	27
Ridgewood, St. Elizabeth	616	678	754	754	754	1	10	0	17	0	0	17	3	2	1	3	42
Ridgewood, Good Shepherd	91	86	55	26	26	1	3	1	5	0	0	91	65	18	6	12	21
Rochelle Park, St. Peter	212	214	118	71	71	0	3	0	0	0	0	50	55	10	9	43	151
Rutherford, Grace	103	120	89	89	89	1	5	1	0	0	0	51	9	14	1	3	27
Sacramento, Our Saviour	1,549	1,532	1,126	425	425	0	14	3	10	0	0	78	55	53	14	35	26
Short Hills, Christ	319	323	205	153	153	0	12	2	0	3	88	15	28	4	6	118	166
South Orange, St. Andrew & Holy Communion	1,628	1,624	1,300	1,459	1,459	0	25	0	7	0	104	18	13	4	2	84	242
South, St. Mary	332	347	0	240	240	8	10	0	0	0	0	107	16	28	4	3	1
Success, St. Dunstan	340	347	0	240	240	8	10	0	0	0	0	108	94	46	5	4	23
Success, St. Mark	585	596	300	208	208	0	9	1	5	0	0	96	6	12	11	6	6
Tenafly, Aloumont	140	130	94	73	73	0	3	3	2	0	0	101	57	21	3	10	33
Tenafly, Christ	134	133	123	89	89	1	5	7	0	1	98	35	4	1	3	6	87
Tenafly, Transfiguration	218	214	6	131	131	2	11	2	0	0	0	129	25	4	11	7	23
Union City, Grace	126	130	75	36	36	1	1	1	2	3	51	21	9	1	2	45	61
Union City, St. John	1,242	1,233	1,233	946	946	0	19	4	0	2	86	102	36	16	15	82	433
Upper Meriden, St. James	222	231	178	77	77	3	16	1	3	6	116	20	5	0	3	10	182
Vernon, St. Thomas	145	149	100	181	181	0	6	0	0	0	0	103	24	30	1	6	24
Vernon, Holy Spirit	112	108	0	86	86	0	2	0	0	0	1	91	25	36	1	0	89
Washington, St. Peter	733	737	523	380	380	0	14	0	0	0	0	101	23	18	6	13	283
Wayne, St. Michael	85	82	64	68	68	0	4	0	0	0	1	103	7	10	1	1	3
West Milford, Incarnation	222	228	141	176	176	0	9	0	0	0	0	105	47	23	6	5	16
West Orange, Holy Innocents	38	185	105	81	81	1	8	0	0	0	0	81	22	74	1	11	27
West Orange, Holy Trinity	529	538	371	371	371	0	7	4	3	1	105	267	174	3	3	30	83
Westwood, Grace	57	63	50	63	63	0	1	0	0	0	6	52	11	0	3	1	16
Wood Ridge, St. Paul																	48

GRAND TOTAL:

42,824 42,738 29,765 27,325 60 966 186 378 183 11,473 6,101 4,166 812 784 5,329 17,159 5,558 1,107

DIOCESE OF NEWARK, Page: 3

* Indicates incomplete or obsolete data.

FINANCIAL STATISTICS DATA YEAR 91	PLEADING UNIT'S	PLEADED FOR NEXT YEAR	PLATE AND PLURINE	REVENUES			EXPENDITURES				NET		
				TOTAL OPERATING REVENUES	TOTAL NON- OPERATING REVENUES	TOTAL REVENUES	OPERATING EXPENSES	TOTAL WORK WITHIN CONG.	TO DIOCL. & GEN. CHURCH	OUTREACH	TOTAL WORK OUTSIDE CONG.	TOTAL EXP., OPERATING ACCOUNTS	DISPOSABLE BUDGET INCOME
Allendale, Epiphany	51	97,442	97,863	116,300	0	116,300	187,854	192,320	3,554	10,672	14,228	186,535	118,500
Arington, Trinity	35	38,000	37,430	72,536	0	72,536	89,008	89,008	1,848	0	1,848	81,458	72,536
Baymont, Calvary	48	22,520	21,125	181,882	33,401	134,483	95,512	63,923	1,700	0	2,308	85,983	96,061
Begonia, Trinity	0	0	69,763	72,861	1,777	74,638	72,000	70,420	6,000	0	6,631	65,008	72,861
Bellville, Christ	34	24,843	23,059	65,323	35,881	101,114	44,042	46,980	1,500	0	1,500	46,300	48,333
Belvidere, St Mary	26	13,500	18,500	43,965	0	48,500	48,708	46,980	1,500	75	1,550	53,690	47,250
Berginfield, All Saints	59	27,000	29,732	47,250	308	47,558	59,483	51,740	1,875	0	6,387	37,004	34,965
Bloomfield, Advent	27	23,700	27,543	34,965	2,195	37,160	28,198	30,677	3,000	0	1,737	17,765	17,025
Bloomfield, Ascension	14	9,563	17,542	17,529	237	17,766	16,028	16,028	1,500	0	6,830	155,338	124,884
Bloomfield, Christ	113	181,500	182,855	724,364	4,199	129,063	128,872	129,872	12,802	8,130	28,068	63,724	56,379
Bogota, St Peter	28	34,690	35,453	64,379	0	64,379	82,361	82,361	1,363	0	1,363	63,724	64,379
Bonita, St John	38	29,304	69,500	82,232	17,277	99,629	88,658	88,658	7,769	100	8,544	96,594	82,232
Budd Lake, Christ	32	116,680	136,650	139,660	78,768	218,428	133,361	175,548	15,161	395	17,628	132,174	132,656
Chatham, St Paul	159	206,000	196,650	216,043	92,440	288,233	180,183	202,422	42,194	10,558	69,961	264,383	216,043
Chatham, Health	64	168,500	64,894	167,333	180,333	288,316	92,481	105,597	2,710	0	6,211	258,825	92,383
Chester, Neesh	51	35,000	39,919	54,140	2,646	56,786	83,487	105,597	2,710	0	2,710	108,217	94,140
Cliffside Park, Trinity	182	73,482	89,264	119,286	14,012	133,310	79,000	94,163	16,570	0	19,993	114,558	119,286
Cliffside, St Peter	110	85,800	109,811	169,756	25,101	125,457	97,878	112,633	6,446	0	28,878	129,600	125,456
Devilla, Our Saviour	96	62,200	82,863	109,756	134,853	244,609	198,781	159,781	17,833	864	29,233	171,914	160,756
Dover, St John	125	73,000	59,726	129,405	0	129,405	47,023	47,023	2,920	0	2,920	48,945	129,405
East Orange, Christ	0	44,654	43,642	58,470	737	59,207	48,920	51,288	685	144	1,905	52,313	48,920
East Orange, St Agnes	25	41,000	22,757	46,362	3,352	49,694	28,204	28,204	2,208	0	4,956	33,650	43,362
East Orange, St Paul	0	15,181	15,181	46,362	0	46,362	28,204	28,204	2,208	0	4,956	33,650	43,362
East Rutherford, Resurrection	27	159,377	182,565	225,337	18,282	243,619	209,142	211,687	4,049	0	53,165	294,873	222,337
Englewood, St Paul	244	203,482	211,471	261,445	52,800	314,125	222,437	276,075	51,050	20,511	82,611	359,086	281,445
Evan Fells, St Peter	43	37,650	42,871	46,871	5,116	51,987	47,313	47,313	3,085	0	3,085	51,214	48,371
Fair Lane, Ascension	0	0	58,856	112,563	8,944	121,507	106,330	106,330	8,750	0	12,161	112,563	112,563
Fair Lane, Good Shepherd	63	55,826	84,986	122,293	1,608	96,586	96,432	96,432	3,075	0	12,161	112,563	112,563
Glenn Rock, All Saints	116	82,241	85,825	122,293	25,164	150,457	128,017	128,017	3,000	0	16,062	143,019	122,293
Hackensack, Christ	79	43,272	78,193	78,300	43,208	121,508	83,086	144,815	3,000	0	16,062	154,273	79,300
Hackensack, St Anthony	30	16,255	16,255	34,324	0	34,324	34,324	34,324	0	0	0	34,324	34,324
Hackensack, St Cyril	172	105,000	143,632	171,466	34,710	206,176	166,132	166,132	4,811	0	16,062	169,606	171,466
Hackensack, St James	65	89,633	79,214	173,469	0	173,469	166,332	166,332	2,653	0	8,163	87,715	89,633
Hackensack, St Mary	58	41,222	41,618	125,457	4,464	129,941	127,072	127,072	5,745	0	2,795	131,547	129,941
Hackensack, St Andrew	59	59,900	54,007	108,056	8,067	116,123	104,318	104,318	6,015	0	8,951	88,205	64,253
Hackensack, St John	50	70,760	70,760	29,440	1,334	30,774	28,065	28,065	4,780	0	2,795	33,620	54,319
Hackensack, St Luke	48	8,000	16,778	29,440	1,334	30,774	28,065	28,065	4,780	0	2,795	33,620	54,319
Hackensack, St Michael	50	37,711	39,753	54,319	2,081	56,400	35,096	35,096	4,780	0	2,795	64,253	54,319
Hackensack, St Clement	86	77,456	81,191	108,056	34,817	142,873	127,072	127,072	5,745	0	2,795	131,547	127,072
Hackensack, St John	59	78,000	82,044	89,389	4,925	94,314	81,281	81,281	5,745	0	2,795	106,112	102,600
Hackensack, St Mary	91	62,000	65,712	87,863	975	88,838	81,281	81,281	5,745	0	2,795	106,112	102,600
Hackensack, St Trinity	70	70,515	51,130	113,515	16,251	129,766	98,322	98,322	4,514	0	2,795	131,547	129,766
Ho Ho Kus, St Bartholomew	78	70,515	51,130	113,515	16,251	129,766	98,322	98,322	4,514	0	2,795	131,547	129,766
Hoboken, All Saints	58	60,000	51,118	91,118	0	91,118	78,215	78,215	3,008	0	3,008	84,126	81,118
Hopewell, St Luke	72	91,000	87,300	116,769	18,286	135,055	101,351	101,351	3,500	0	3,500	129,600	86,710

FINANCIAL STATISTICS
DATA YEAR 91

	PLEDGED UNITS	PLEDGED FOR NEXT YEAR	PLATE AND PLEDGE	TOTAL OPERATING REVENUES	TOTAL NON- OPERATING REVENUES	TOTAL REVENUES	OPERATING EXPENSES	TOTAL WORK WITHIN CONG.	TO DIOCE. & GENL. CHURCH	OUTREACH	TOTAL WORK OUTSIDE CONG.	TOTAL EXP., OPERATING ACCOUNTS	DISPOSABLE BUDGET INCOME
Irlington, Trinity	20	13,056	28,201	28,529	0	28,529	27,924	26,378	1,598	0	1,598	27,977	28,529
Jersey City, Ascension	0	0	18,478	21,412	37	21,449	22,939	25,379	1,598	194	1,792	23,170	21,412
Jersey City, Grace	37	45,838	45,838	125,795	31,536	157,331	112,534	112,534	2,580	33,750	36,331	148,865	85,795
Jersey City, Immaculation	73	55,592	73,810	68,082	188	68,270	71,744	71,744	3,157	1,300	4,457	76,201	88,082
Jersey City, St. John	13	7,577	7,378	45,336	575	45,911	48,725	48,725	2,000	0	2,000	51,725	45,336
Jersey City, St. Matthew	36	10,868	10,478	19,953	0	19,953	15,465	15,465	1,400	0	1,400	16,865	19,953
Jersey City, St. Paul	46	30,160	30,071	102,567	699	103,266	69,115	69,115	13,261	1,595	18,770	87,385	103,267
Jersey City, St. Stephen	35	16,308	19,766	28,630	129	28,759	35,121	35,121	3,572	0	3,572	38,692	28,630
Kimelton, St. David	82	90,377	94,585	117,367	15,848	133,216	100,284	112,282	16,778	550	16,444	136,776	117,367
Lincoln Park, All Saints	72	55,000	55,513	113,017	0	113,017	98,485	98,485	11,739	1,762	13,491	112,776	113,017
Lincoln Park, St. Andrew	72	59,000	67,000	93,751	7,787	101,538	89,825	101,538	15,347	1,500	16,847	116,454	99,751
Little Falls, St. Agnes	93	71,188	75,493	8,792	172,251	181,043	84,107	124,228	16,800	1,314	18,114	133,133	99,550
Livingston, St. Peter	35	38,536	42,053	84,835	26,429	111,264	92,592	97,316	15,168	3,872	19,040	116,956	84,835
Lyndhurst, St. Francis	70	0	44,876	86,150	2,132	88,282	75,812	75,812	3,644	770	5,152	81,966	88,282
Madison, Grace	20	285,000	300,220	383,165	210,076	593,241	439,085	498,586	85,842	15,709	65,555	573,651	383,165
Madison, St. George	123	182,121	196,011	217,961	46,648	264,609	181,026	199,273	37,000	11,428	54,331	253,606	217,961
Manassas, St. Mark	55	51,008	57,912	85,856	4,159	90,015	88,940	90,940	6,000	910	7,910	88,323	85,856
Manassas, St. Mark	76	116,551	112,646	121,973	12,198	134,171	134,171	134,171	17,004	1,850	24,639	124,949	121,973
Midland Park, Good Shepherd	71	76,648	82,832	96,923	22,087	119,010	75,218	104,290	19,107	2,062	21,169	154,795	86,973
Millington, All Saints	97	101,000	102,789	130,774	11,989	142,763	135,525	135,525	10,835	3,564	21,589	157,124	130,774
Millington, Oak Ridge, St. Gabriel	112	143,936	139,590	147,800	24,684	172,484	133,083	146,846	13,859	3,500	28,133	169,979	147,800
Montclair, St. John	24	19,680	16,985	52,307	9,158	61,465	44,380	56,541	5,838	905	7,618	64,159	61,465
Montclair, St. Luke	78	85,000	84,448	97,312	0	97,312	76,216	76,216	10,702	170	11,422	87,638	97,312
Montclair, Trinity	206	285,508	296,453	374,982	424,336	799,318	228,321	707,375	50,105	3,245	65,650	833,025	351,715
Montreal, St. Paul	134	119,178	123,341	177,279	10,417	187,696	130,300	157,637	29,612	1,731	31,337	189,374	177,279
Harris Plains, St. Paul	240	198,000	199,282	219,410	12,450	231,860	175,985	175,985	41,800	1,357	55,087	230,992	219,410
Harris Plains, St. Paul	99	83,221	88,189	185,756	23,401	209,157	146,423	144,423	24,776	7,439	32,315	180,938	165,756
Harris Plains, St. Peter	311	282,379	306,997	508,800	390,521	899,321	489,558	583,410	189,392	169,234	280,129	873,539	508,800
Mountain Lakes, St. Peter	43	43,758	44,708	54,086	2,728	61,606	61,606	61,606	2,714	1,040	3,754	67,284	58,800
Mountain Lakes, St. Peter	151	175,060	178,567	219,864	30,196	250,060	174,383	174,383	21,208	11,974	41,362	215,725	200,060
Newark, Grace	48	97,773	99,168	284,591	36,640	321,231	228,748	256,855	60,000	6,918	70,108	326,961	284,591
Newark, House of Prayer	31	26,008	26,008	68,290	848	69,138	67,401	68,290	1,000	368	6,948	75,238	69,138
Newark, St. Andrew	31	21,834	21,834	38,280	6,687	44,961	38,280	38,280	1,000	0	1,000	45,280	44,961
Newark, St. Barnabas	27	7,026	7,026	39,048	0	39,048	39,048	39,048	600	0	600	40,648	39,048
Newark, Trinity	245	102,348	107,032	245,551	0	245,551	183,366	183,366	73,864	0	73,864	261,600	245,551
Newark, Christ	135	92,289	100,075	103,999	68,849	172,848	132,073	152,376	11,206	0	11,206	163,982	163,982
North Arlington, St. Paul	31	20,666	26,681	62,319	38,718	101,037	48,419	48,419	2,228	284	12,512	60,531	55,319
North Bergen, Transfiguration	25	30,000	35,108	69,320	1,042	70,362	61,700	61,700	2,833	2,704	5,512	77,639	69,320
Roseland, Holy Communion	55	37,746	38,703	76,459	16,377	92,835	74,289	90,869	4,006	145	4,151	95,140	76,459
Trinity, Grace	129	110,731	126,463	183,836	15,386	199,222	145,436	159,436	36,125	7,440	43,575	197,387	170,731
Oakland, St. Alban	61	60,936	60,936	95,836	0	95,836	88,439	89,439	5,276	1,600	6,876	96,315	95,836
Oradell, Annunciation	102	94,000	102,401	226,595	7,439	244,434	110,160	110,160	18,500	1,400	19,900	136,060	126,595
Orange, All Saints	63	64,676	68,541	107,857	3,100	110,957	82,147	103,981	11,160	1,693	12,853	116,834	107,857

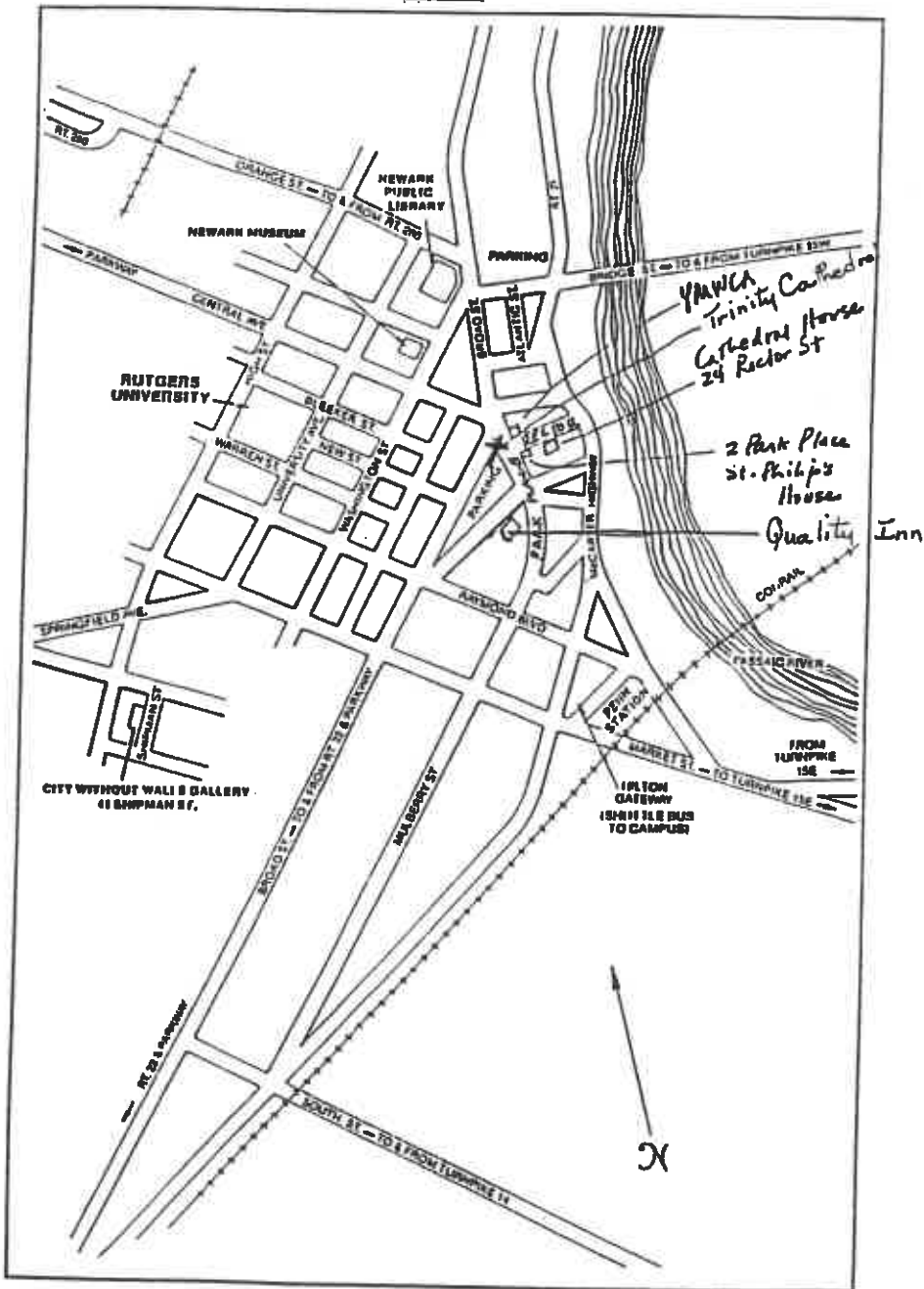
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* indicates incomplete or obsolete data.

FINANCIAL STATISTICS DATA YEAR 81	PLEADING UNITS	PLEADED FOR NEXT YEAR	PLATE AND PLUNDER	REVENUES			EXPENDITURES			NET		
				TOTAL OPERATING REVENUES	TOTAL NON- OPERATING REVENUES	TOTAL REVENUES	OPERATING EXPENSES	TOTAL WORK WITHIN CONG.	TO DIO. & GEN. CHURCH	OUTREACH CONG.	TOTAL WORK OUTSIDE CONG.	TOTAL EXP., DISPOSABLE INCOME
Orange, Epiphany	163	76,000	73,000	124,054	0	124,054	113,210	113,210	1,843	0	2,257	115,447
Orange, Epiphany	47	31,000	30,500	57,204	2,234	59,438	63,300	63,300	1,151	0	7,006	78,596
Orange, Epiphany	31	21,000	20,500	36,500	0	36,500	36,500	36,500	0	0	0	0
Orange, Epiphany	70	71,100	70,943	80,233	0	80,233	80,233	80,233	0	0	0	0
Orange, Epiphany	96	96,100	95,943	105,134	13,373	118,507	94,322	94,322	3,493	0	5,422	98,749
Orange, Epiphany	46	46,000	45,943	55,943	0	55,943	55,943	55,943	0	0	0	0
Orange, Epiphany	161	161,100	160,943	176,233	55,000	231,233	163,567	163,567	20,322	0	38,437	202,004
Orange, Epiphany	31	31,000	30,500	57,204	2,234	59,438	63,300	63,300	1,151	0	7,006	78,596
Orange, Epiphany	47	47,000	46,500	83,204	0	83,204	83,204	83,204	0	0	0	0
Orange, Epiphany	62	62,000	61,500	72,504	0	72,504	72,504	72,504	0	0	0	0
Orange, Epiphany	122	122,000	121,500	132,004	0	132,004	132,004	132,004	0	0	0	0
Orange, Epiphany	167	167,000	166,500	177,004	0	177,004	177,004	177,004	0	0	0	0
Orange, Epiphany	120	120,000	119,500	130,004	0	130,004	130,004	130,004	0	0	0	0
Orange, Epiphany	233	233,000	232,500	243,004	0	243,004	243,004	243,004	0	0	0	0
Orange, Epiphany	237	237,000	236,500	247,004	0	247,004	247,004	247,004	0	0	0	0
Orange, Epiphany	44	44,000	43,500	53,504	0	53,504	53,504	53,504	0	0	0	0
Orange, Epiphany	80	80,000	79,500	89,504	0	89,504	89,504	89,504	0	0	0	0
Orange, Epiphany	27	27,000	26,500	36,504	0	36,504	36,504	36,504	0	0	0	0
Orange, Epiphany	615	615,000	614,500	624,504	0	624,504	624,504	624,504	0	0	0	0
Orange, Epiphany	116	116,000	115,500	125,504	0	125,504	125,504	125,504	0	0	0	0
Orange, Epiphany	127	127,000	126,500	136,504	0	136,504	136,504	136,504	0	0	0	0
Orange, Epiphany	373	373,000	372,500	382,504	0	382,504	382,504	382,504	0	0	0	0
Orange, Epiphany	70	70,000	69,500	79,504	0	79,504	79,504	79,504	0	0	0	0
Orange, Epiphany	84	84,000	83,500	93,504	0	93,504	93,504	93,504	0	0	0	0
Orange, Epiphany	165	165,000	164,500	174,504	0	174,504	174,504	174,504	0	0	0	0
Orange, Epiphany	28	28,000	27,500	37,504	0	37,504	37,504	37,504	0	0	0	0
Orange, Epiphany	55	55,000	54,500	64,504	0	64,504	64,504	64,504	0	0	0	0
Orange, Epiphany	75	75,000	74,500	84,504	0	84,504	84,504	84,504	0	0	0	0
Orange, Epiphany	0	0	0	0	0	0	0	0	0	0	0	0
Orange, Epiphany	208	208,000	207,500	217,504	0	217,504	217,504	217,504	0	0	0	0
Orange, Epiphany	45	45,000	44,500	54,504	0	54,504	54,504	54,504	0	0	0	0
Orange, Epiphany	66	66,000	65,500	75,504	0	75,504	75,504	75,504	0	0	0	0
Orange, Epiphany	30	30,000	29,500	39,504	0	39,504	39,504	39,504	0	0	0	0
Orange, Epiphany	100	100,000	99,500	109,504	0	109,504	109,504	109,504	0	0	0	0
Orange, Epiphany	32	32,000	31,500	41,504	0	41,504	41,504	41,504	0	0	0	0
Orange, Epiphany	47	47,000	46,500	56,504	0	56,504	56,504	56,504	0	0	0	0
Orange, Epiphany	63	63,000	62,500	72,504	0	72,504	72,504	72,504	0	0	0	0
Orange, Epiphany	100	100,000	99,500	109,504	0	109,504	109,504	109,504	0	0	0	0
Orange, Epiphany	18	18,000	17,500	27,504	0	27,504	27,504	27,504	0	0	0	0
Orange, Epiphany	10,311	10,311,000	10,310,500	10,320,504	0	10,320,504	10,320,504	10,320,504	0	0	0	0
Orange, Epiphany	15,785,532	15,785,000	15,784,500	15,794,504	0	15,794,504	15,794,504	15,794,504	0	0	0	0
Orange, Epiphany	13,879,270	13,878,738	13,878,200	13,888,204	0	13,888,204	13,888,204	13,888,204	0	0	0	0
Orange, Epiphany	10,506,003	10,505,465	10,504,927	10,514,931	0	10,514,931	10,514,931	10,514,931	0	0	0	0
Orange, Epiphany	2,027,371	2,026,833	2,026,295	2,036,299	0	2,036,299	2,036,299	2,036,299	0	0	0	0
Orange, Epiphany	614,102	613,564	613,026	623,030	0	623,030	623,030	623,030	0	0	0	0
Orange, Epiphany	19,322,408	19,321,870	19,321,332	19,331,336	0	19,331,336	19,331,336	19,331,336	0	0	0	0
Orange, Epiphany	15,277,412	15,276,874	15,276,336	15,286,340	0	15,286,340	15,286,340	15,286,340	0	0	0	0

DIOCESAN HEADQUARTERS AND CATHEDRAL

NEWARK



Map of the Diocese of Newark

